

# SPIRITUAL SIGNIFICANCE OF THE BODY

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IDA MINGLE

This book, devoted to relating the Body to the underlying Principles and Laws, is a physical counterpart of the Book, "Science of Love With Key to Immortality," by the author. The understanding of the physical as it now is, is the capacity to invite illumination pertaining to the body that is to be, in exact conformity to scientific unfoldment. The transposing of the body from the material to the premise of the physical has been working out the last century, though the physical must be seen as the formed spiritual. The spiritual and the physical, united as one in Mind, make up the New Heaven and the new Earth in which righteousness may dwell. The formation of the New Heaven and the new Earth, through spiritual understanding, is the automatic dissolution of the first heaven and the first earth. Man, when completed, is the Word made flesh; the substantiality and reality of spiritual ideas that have issued from the inner Principles and Laws. This is the spiritual expression of man that succeeds the natural, the evidence of God revealed as Immortality.

# SPIRITUAL SIGNIFICANCE OF THE BODY

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"Miscellaneous Lessons," "Healing and Prayer,"  
and many booklets containing Prin-  
ciples of Life and Being*

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SCHOOL OF LIVEABLE CHRISTIANITY

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Dedicated to all who seek the physical outworking of the Principles of Truth; who are willing to present the bodies, as living sacrifices, thereby fulfilling their spiritual services, by which Christ can fashion and form the new man, partaking of the nature of the spiritual.

"Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city."

"Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God."

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## FOREWORD

THE many conclusions contained in this book are the physical results of the operation in consciousness of spiritual Principles and Laws. These are verified in the scriptures, many physical expressions being reduced to qualities of consciousness. God is spoken of as having hands and feet, yet God is Spirit, or Principles of Being. Principles applied to consciousness become Qualities of Being, these objectifying as form. Form is the physical identification of the organism of consciousness.

This book, "SPIRITUAL SIGNIFICANCE OF THE BODY," is not written in the thought of mortal mind, but is the physical outworking of applied Principles of Being. It is the physical correspondent of the Book, "Science of Love With Key to Immortality," published in Nineteen Hundred Twenty-six, by the author. This book is the formative of which "Science of Love With Key to Immortality," is the creative, of the unfolding Principles of Being.

It is the physical application of Principles of Truth that gives rise to identification of body, in essence of form. The establishment of the inner body makes known the factors of the outer body, even as the realizations of Truth within the consciousness cause the opposite untruths to be known. Through translating the parts of the body, formed in mortality, into their spiritual equivalents, the formation of the physical realities of the spiritual qualities can be identified.

The process of translating the mortal body into its spiritual equivalents, by which the reality of the physical body, that is one with the spirit or heavens of consciousness, is formed, follows along the line of translating all formed things into the forces that formed them; thus

reducing the outer form to nothingness that the reality of form and being may manifest. The capacity to understand the symbolical body, formed in mortality, is attended with the capacity to form the physical body, the new earth, that is one with the new heavens or spirit. However, the formation of the Qualities of Spirit is attended with a living application of the Principles involved, this causing the physical to be formed. The physical is the formed counterpart of the spiritual, and is not the symbolical form that has been fashioned in the law of sin and death in mortal evolution.

The body that now is gives rise to the body that is to be, the reality of body forming as the unreality is unformed. The unreality is unformed through translating it to the underlying spiritual forces and qualities, or through proving its unrelation to spiritual laws. This is automatically attended with spiritual understanding by which the reality of being is formed; though this implies the liveable application of Principles of Truth, which alone has power to change the physical domain.

The individual outworking of the Principles of Truth ultimates in their universal application, this changing the body of the individual, of the race, and of the planet through one action of Divine Laws. This transformation has been going on for thirteen years, introducing such changes as to promote the formation of the new earth, or body, that is one with the new heavens, or spirit. The outworking of the body of consciousness, in conformity with Divine Laws, is the "greater works" attending a fuller activity of these Laws at the close of mortality.

Now is the time to carry forward the gained Qualities and Principles of Truth, that they may be formed in man, by which the new creature, new in spirit and body, is revealed. Specific attention to the body is promoted by the study of this book, this being attended with capacity to witness the physical outworking of the Word, when Truth is identified. The Word made flesh is the Body of the Word, the Principles and Qualities of Being formed

in the consciousness, and manifested on the bodily plane as man, governed in righteousness and Truth. Man, when formed, is the united spirit and body, the habitation of God and Christ, and the means by which the Qualities of Being unfolded within are projected as Life and Being. This projection leads to the establishment of righteous government, the universal body of the race, conformed to Divine Laws.

## THE BODY

THE Body is the organism of consciousness, the formed expression of being. It is made up of three departments, viz., Head, Chest, Abdomen and Limbs. Spiritually, these conform to Spirit, Soul, and Body, respectively, the trinity of Creation progressing in form unto the attainment of Mind. Mind is conscious consciousness, and is gained through overcoming the forces developed on the material plane of existence by means of the material body. These forces are aspects of aspirations, feelings, thoughts, and motives. The conformity of the forces of spirit, soul, mind, and body to the Divine Laws is the Love of the Lord gained, by which the love of the neighbor is promoted. The love of the neighbor is perfect expression of Body, universally.

Body is both individual and universal in expression. Individually, it pertains to the self-consciousness, while universally, it pertains to the group, the race. The perfect expression of the universal body is government, while the perfect expression of the individual body is Church. "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy: for the temple of God is holy, and such are ye." [American Revised Edition.] The Church is the temple, the organism of consciousness, established in righteous relation to the inner governing Laws. Government is the State of being, the outer group governed by the inner Laws. Government is first set up individually, an individual governed in the Laws of God becoming a Throne of Power from which the influences of these Laws are projected into the entire race to establish righteous government for all.

Intelligence is identified as Mind. The Divine Intelligence is the Father Principle of Being. The faculties of consciousness are unfolded through the Father Principle of Being, this identifying consciousness. Consciousness is

Soul, the feminine mate of the Spirit. Mind is the outer aspect of Spirit, which coördinated with the Soul, produces Body. Body is the form of consciousness, the identification of the Qualities of Being unfolded in processes of living; though this is the spiritual body when identified. Body is more than organs, muscles, blood, and nerves. It is the flesh of the Word when established in its redeemed nature, the organism to function united Wisdom and Love, or the united Father-Mother Principle of Being (God), that brings forth the Son-Daughter of being.

The Head typifies Intelligence identified. Intelligence climaxed is Wisdom. The brain, the particular organism of the head, is the means by which intelligence is disseminated. The perfected brain is a type of Heaven, though the physical elements that make up its constituents are the earth that is one with heaven; or heaven, the spirit, and earth, the form, are united as one in Divine Mind, therefore their unity attained in consciousness is the means by which Divine Mind disseminates its Intelligence as Truth. The brain is the governing intelligence of the entire body, though it is mind that gives impetus to the intelligence of the brain. The functioning of the brain does not cease because members of the body are destroyed, or cut off; but the spirit of the functioning is promoted rather than the physical activity.

The Chest typifies the Soul, which is the identification of the feeling nature. The Soul is two-fold in function, that which promotes the animal nature of man and that which promotes the spiritual nature. The "living soul" that corresponds to the nature of the "first Adam" is self-consciousness gained. The gain of self-consciousness is one with the mastery of the forces developed in mortality, hence, the living soul is the human characteristic rather than the animal. The animal soul is made up of feelings that actuate the ego without governing intelligence; while the human soul is consciousness governed by intelligence and in control of the feeling nature.

The Chest is primarily centered to the coördinated energies of the vital organs, the heart and lungs. How-

ever, the throat, the connecting link of the head and chest, pertains to the function of speech, therefore typifies the projection of intelligence from the Mind to the Soul. The projection of intelligence is the movement of feeling, the aggregated feelings making up Soul. Feelings controlled by intelligence of a spiritual nature aggregate as Love. Love is the Principle of Being by which consciousness is embodied or formed. Love gained fulfils the law of mortality, superseding the forces of the organism with a power that ultimates in spiritual birth and the revelation of a new body, the spiritual body.

The spiritual body is snow-white in appearance, though having the complexion of a child. This is the body that is full of Light, because all forces developed in darkness or mortality have been subjected to the Intelligence of Mind, and the love of the flesh has been brought under the control of the Spirit. The snow-white body, white like a dead man, is the divine-human identification of consciousness, freed from all sense of animality. It is superseded by the Body of Light, the organism of the Spirit on the invisible plane, but this body is the Eye, the organism of the Word by which the Creative Laws carry forward their universal Plan. Both of these bodies were visible to the author in Nineteen Hundred Twenty-two, as well as the body of gold. The body of gold is the figure of substantiality of being present in the race, and with which the Laws of God work to transmute racial consciousness to a higher state.

The Body, in its reality, is sown as a seed, together with the Spirit, into the race that the temples of God may be reared. These are the temples, not built with hands, but eternal in the Plan of God. These temples are states of consciousness, conformed in the four departments of being, viz., spirit, soul, mind, and body, to the Laws of God (Lord). These are the foundation stones of the New Order in the Ages, the epitome of the Universal Body to be established as Righteous Government. The witnessing of the outworking Laws of God since Nineteen Hundred Twenty-two embraces the tearing down of mortality

and its material forces, as well as the projection of the Qualities of Being for their formation.

The Limbs are two-fold in character, the Upper and the Lower. The upper limbs represent forces of Love, the lower limbs forces of Will. In other words, the upper limbs are the spirit, while the lower limbs are the form of expression, but not of the material body. Will is the formative power of Love, the means by which bodily organism is identified. It is the will to be mortal that promotes mortality; even as it is the will to be spiritual that makes for spirituality. Will is one with Love, its inner counterpart, one always being willing to do and be what one loves to do and be.

The Limbs represent activity, and activity pertains to formation. Formation of the unfolding qualities of Wisdom (Head) and Love (Chest) gives rise to body. Body is the product of advancement, as to its qualities, but as to its form, it is co-eternal with Spirit. Therefore, Man has always been formed as he now is, though qualities of consciousness were on lower planes of advancement in the past. The limbs represent the motive power of living, the capacity to execute what is thought. Being one with the Will, the limbs represent the will to be, typified by the upper, and the will of being, typified by the lower. The will of being forms the qualities that one wills to be, giving rise to bodily form in qualities of consciousness that are changing, according to the developed intelligence and feeling.

The Head is the seat of the mental body, the chest the seat of the emotional body, and the abdomen and limbs the seat of the material body, when related to the natural man. When the mentality is Truth, and the emotion is Love, and the will is the power to bring forth the result of their union, Divine Will is identified and one prepares for spiritual birth. When self-will is subjected to the Divine Will one walks after the manner of righteousness, not after the love and thought of the flesh. The union of Wisdom (Head) and Love (Chest) was a conscious

experience in the life of the author, and was one of the primal steps of mystical advancement. It was as though the intelligence of Mind became fastened in the chest and she could not withdraw her eyes. This continued for ten hours, producing a marked change in her physical organism, so much so that people not knowing of the experience could see an aura about the head, and note the spiritualized result in the face. However, the author has had so many activities of the Spirit, not only within the organism but objectified in the without to her visible eyes, that it would require a distinct book to enumerate them all. But she mentions this to give verification of the actuality of ideas uttered herein, and to affirm to those needing it the reality of the truths pertaining to the body.

Body, as it functions on the visible plane, is to the consciousness what a vase is to the flowers that are placed in it. It is a container for the unfolding qualities of consciousness. When consciousness is completed, male and female in qualities of being, the body that is to be is in process of formation, for it consists of the substance-essence gained in realizations of spiritual good and Truth. The permanent revelation of the real body awaits the overthrow of mortality. It has been revealed in snow-white qualities, as well as in the vehicle of Light, but these could not remain and at the same time be sown as Seed toward the resurrection of the children of God, who make up the first-fruit of God and Christ. Neither could embodied consciousness remain at the first coming of Christ, but needed to go away to prepare heavenly habitations for those later to partake of the flesh and blood of the Spirit, and enter into eternal life.

When consciousness is completed, male and female as one, it has power over the body and can ascend into the fourth dimensional plane, projecting itself through space without limitation. The automobile and the airplane, brought forth on the plane of the racial body the last half-century, are symbolical objectifications of controlled will and understanding. They indicate the advancement of man and his capacity to control his own organism, so

as to master both time and space. Inventive genius and other forms of scientific expression on the natural plane reflect what is being worked out through the operation of scientific spiritual laws, the race benefiting physically by what is spiritually promoted and projected toward the plane of science. The race, not being spiritual, is advanced by means of material things, until, reaching a limit of material progression, it is forced to seek after the Spirit of advancement. The fourth dimensional plane of expression that succeeds the third dimensional of mortality reveals Man, controlled in will and mind, so as to be unimpeded in his expressions on the mental or the physical planes.

It is only when consciousness is intermingled with the elements of the mortal body that the body is an encumbrance. This encumbrance is not realized until spiritual advancement permits the ego to discern the Laws governing the real being to be attained, this also giving insight into the limitations that have characterized mortal progression. When the elements of mortality are mastered, one is the embodied Spirit, but this body is without form in this present world; though present in substance-essence gained in realizations of qualities of Life and Being, when Truth is known. The outer body is used as a means by which the inner organism of consciousness expresses, but it offers no limitations to the spiritual man, except those offered by mortality at all times to the unfolding spiritual being. Attaining to Truth, and functioning in the outer body, enables the ego so positioned to project the qualities attained into the race, by which those able to receive them are made to partake of a like advancement.

It is the spiritual body that has fourth dimensional powers, though when it is formed, it is limitless and can transport consciousness into higher planes. This is an occurrence in life, in conscious consciousness, and not a matter of dying, or going into a trance; for the gaining of conscious consciousness is possible only through putting off the mind and love of the flesh, and their limitations. Body is to conscious consciousness what the husk is to

the ear of corn, a covering in which the unfolding ego is sheltered from the forces of the world. The "mist of matter" that hides the reality of being is the necessary covering that makes for contact with the world of mortality; though until one has separated the consciousness from this covering, one is as the "mist of matter," and lost in the forces of materiality.

Body is the formed essences of qualities of Spirit realized, when actually formed in reality. It is formed as ideas of Truth are realized, though the mastering of the untruth is the means by which the material organism of body is unformed and reduced to nothingness. The nothingness of mortality is gained when the somethingness of the Spirit is attained, the decreasing of the I and the increasing of the I Am giving rise to the new creature. The new creature is embodied in the spiritual form of being, though until the "mist of matter" that obscures is removed in the Laws of God, one is as mortal to the vision of mortals. The author has seen this "mist of matter" come up from the feet, typifying the earth, and cover the body of white as though it had no being. This is the mist referred to in Gen. 2:6.

Body is the aggregated form of Principles, the outline of shape giving tangibility to the invisible forces. The organs of the body are reducible to the energies and forces that produced them; but because the body ceases to be, as to mortal form, does not mean that the consciousness that formed it ceases to be. However, until consciousness is one with the Laws of Being it is not eternal being, therefore is changeable in embodied forms. Consciousness re-embodies by means of birth and disembodies by means of death, the two factors by which it is promoted from plane to plane of advancement. When the love of the flesh that makes for reproduction of mortals is overcome with the Love of God, one ceases to re-embody, and begins the unfoldment by which the flesh of the Word is embodied as spiritual being.

The Body is the physical of the spiritual, when actually identified, and not the material. The material is the forces

generated in obscuration of the knowledge and love of God, hence partakes of the forces of chaos and darkness. This is the body that is reduced to nothingness by means of death of mortals. But the living death, which is a dying to the forces that make for mortality, in a living way, is that which reduces the elements of the body to the primal dust from which man was taken; and which destroys the curse of the necessity of being born and dying, as means of progression. Dust is that primal substance-essence that is gained in realizations of Truth in the presence of untruth. This is the actualizing of body-essence that supersedes mental contemplation of spiritual ideas.

The Head represents the Father pole of consciousness, the Chest the Mother, and the Limbs, the offspring of both, the Son and Daughter. The abdomen is the objectification of the natural man, and corresponds to chaos, controlled to cosmos, by which mortal man is produced. The upper limbs represent the Daughter, the lower limbs the Son. These four-square factors, coördinated as one, is consciousness, though it is Wisdom, typed by the head, and Love, typed by the chest and heart, that unite with Will, typed by the limbs, that make for the identification of Life and being, or conscious consciousness. The abode of the Spirit, in central function, is in the head, that of the Soul is in the chest, and that of the Body is in the will of man. The soul rests in the bosom, representing the love forces of consciousness. Heaven as a throne of consciousness is in the top head, and this is the abode of the Spirit. The body, having its abode in the will of man, is dependent upon conscious conformity with the Divine Laws for its formation. Man may will to do the Divine Will or will not to do it. According to his will, he will receive and be. The revelation of the real body awaits the conformity of the will of man to the Will of God.

It is written for the benefit of those who do not know what the Will of God for man is, "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, *which is your spir-*

itual service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." Romans 12:1-2, American Revised Edition. A "living sacrifice" is not a dead one. Since mortals are dead in trespasses and sins, not being conformed to the Divine Love and Laws, it follows they must become alive as mortals, attaining the "living soul," before they can present the bodies as living sacrifices, that they may know what is the acceptable will of God. This knowing comes when consciousness ceases to desire to fashion the mortal body after the law of sexual love, establishing will to be spiritual that permits the Will of God to make itself known.

There are natural laws governing the mortal body that one is commanded to obey. There are spiritual laws governing the consciousness of man that one is expected to consider, thus putting on the embodiment of the Word made flesh. This is the body that will know no sin, sickness, sorrow, or death, though it can only come into its inheritance through the universal operation of the Love of God. One, embodying the Word of God, is drawn into the Throne of God, and is no longer made to sojourn in limitation. Once one has gained the consciousness of Truth, and served the universal cause of God, by which the Qualities attained are projected to the race for its attainment, one is freed from the necessity of further progressing in limitation and material bondage.

The attainment of consciousness of Truth is Christ, the goal set from the foundation of the world, and, when gained, releases one from the world; though not without first giving oneself for the life of the race, that the Plan of God for all men may be promoted. This giving is the projection of the united Spirit and Body, in the second coming of Christ, by which a new demand is made upon the race; that of conforming the body, individually and universally, to the Plan of Divine Laws so that righteousness may express. The Will of God will be done in the earth or physical domain as it is divinely intended, when

the time has come for the fulfilment of the Divine Laws. Love is the fulfilling of mortality, Love identified in Divine Quality being the Mother-God Principle that gives birth to man in spiritual body.

### MEDITATION

I am the embodiment of the Qualities of Being, the Word made flesh.

Spirit, Soul, and Body are united as one, establishing the Mind of the Spirit.

Head and Heart, coördinated as Wisdom and Love, father-mothers the entire consciousness, establishing reality of being.

## BRAIN: UNIVERSAL INTELLIGENCE AND MIND

**T**HE Brain is the connecting link between man and God. It is the seat of intelligence, the distinguishing mark between man and beast. The brain is the means by which intelligence registers, though it is also the fruit of all advancement. It is the beginning and the end, that by which one has consciousness of Mind, as well as that by which Mind becomes conscious.

The Brain is a replica of heaven, as to essences, and of earth, as to form, when it is perfected. Its orderly co-ordination and functioning are the means by which Principles of Being unfold, and universal Intelligence is disseminated. The coördination of the brain permits Principles and Laws of Being to unfold. The brain is to the Principles what the soil is to the seed. Yet, the brain is the fruit of the seeds of intelligence, the beginning of the kingdom of heaven in man, when coördinated to spiritual Principles.

The Brain is perfected when it is unfolded in spiritual intelligence, and the Truth is gained. This is to say, when its essences and energies partake of the nature of the Spirit of Man, the brain will function the Principles of Being, by which the Will of God is set up in consciousness to produce the real state of being or Man. The Spirit of Man is Christ. Christ is also the Spirit of God. The Spirit of Man, as Christ, is the Son of Man, while the Spirit of God, as Christ, is the Son of God. The union of the Son of Man and the Son of God is Christ Consciousness, the means by which the Universal Intelligence issuing from God is disseminated into the consciousness of the race for its further progression. The introduction of the Universal Intelligence is called the "coming of Christ."

The unity of Man with God, through Christ, is the possibility of God to manifest Man, begotten in the image and

likeness of God. This Man is male and female in one form of being. This is the God-Man, the divine type. The divine type is the fruit of evolution and involution. That is to say, Man is the product of the natural and of the spiritual forces of progression, made one in Truth. Man, when revealed, is the reality of being, the fulfilment of the Principles of Being. Man is symbolically formed as brain, though the impregnation of the brain with spiritual intelligences is preparatory toward the establishment of perfected brain, by which the Will of God can set up its rulership and bring forth the reality of being, as perfected man.

The Brain is composed of three parts, the cerebrum, the cerebellum, and the medulla oblongata. In their heavenly aspects, the cerebrum, the front brain, relates to the spirit, the cerebellum, the back brain, to the soul. The medulla oblongata is the connecting link with the spinal column and gives rise to will, the body principle. These three departments of the brain correspond to the celestial, spiritual, and natural degrees of the Word, respectively. The brain, in its three departments, represents the executive, judicial, and legislative factors of government, when applied to individual consciousness. Through these three offices, the brain exercises a control over all the forces of the organism.

The three parts of the brain are separated by three membranes, the inner or the pia mater, the middle or the arachnoid, the outer or the dura mater. Mater means mother. The two poles of the mother quality, both the inner and the outer, signify the social system that will be set up when the without is as the within. When the Great Mother is identified as the ruling power of consciousness, the brains of men and of women will function harmoniously, and all shall know the Principle of Love (Mother) governing their being, and will live in harmony and peace.

The Brain, in distinction, is the father pole of consciousness, though containing within its realm the potencies of the mother. The potencies are emanated as energies that become active, emotionally as soul, and physically as will. The primal identity of these potencies, as animal soul and

self-will, characterizes the material nature of man, subject to the laws of evolution. The tendency to measure the size of the brain, as an index to the advancing intelligence of the race, indicates the important relation the brain bears to knowledges and feelings.

When the processes of evolution are superseded by involution, it does not require centuries of progression to enlarge the brain and the size of the skull. When the qualities of mind partake of the Spirit, the brain, the primal seat of form, is changed, the skull undergoing an enlargement to contain the transformed brain. The author has experienced this, it especially relating to the superseding of the material forces of spirit, soul, mind, and body with governing spiritual qualities. The skull bones were expanded, like hands pushing on both sides of the head, the activities especially relating to the cerebellum and the medulla oblongata, though affecting the cerebrum in a certain way. This proves that it is the spiritual intelligence that transforms the body and not ages of material evolution. It proves the supremacy of the Divine Laws over the laws of evolution.

The Brain is the functional point of Mind. This is to say, that Mind centralizes to the brain, and from the brain has its universal expression. This universal expression is first to all the members of the individual body, they constituting the earth of which the brain is the heavens. When brain is perfected, there will exist among people the same mental coördination as exists in the individual body, by means of the governing brain. The race, as a mass, will be the earth, with the Universal Mind identifying by means of coördinated brains, acting as governing authority over all the members of the race. This will be the condition when the Will of God is done in the earth (body) as it is in heaven (spirit).

Mind is universal in character, but it is not actually identified until it partakes of the nature of the Spirit. The Mind of the Spirit is Life and Truth. The mind of the flesh is death. The mind of the flesh functions by means of unredeemed brain; that is, intelligences not conformed

to the Principles of Being. The mind of the flesh also corresponds to the love of the flesh, and is overcome through dying to fleshly love and thought. People desire to be relieved of death, but how many can take dominion over the mind of the flesh through unfolding the intelligences of the Spirit? Faith must be coupled with works that the consciousness may be prepared for the action of the Divine Laws (Father), that makes the Principles of Being (Mother) living flesh that is not subject to the law of sin and death.

The ideas of mind become on the plane of the physical the seeds of reproduction. These seeds propagate the race. The elements of the bodies of the race are of no higher nature than the development of the brains. The reproductive seeds contain the mental energies and emotional potencies. These seeds become the cells of the body. The body becomes like the generated energies of mentality, functioned by means of brain. A regenerated brain, functioning spiritual energies, is projecting into the physical organism seed-qualities that are spiritual in their tendencies. These have the power, when connected with the Spirit of God, or Christ, to beget the spiritual state of man. This man is not born through sexual generation, but through the Laws of Regeneration.

There is a universal operation of Principles of Being, aggregated in a perfected brain, that is, one coördinated in function in male-female qualities. Such a coördinated consciousness is Christ in Spirit and Body, by which control over all forces of progression, both heaven (spiritual) and earth (physical) is set into operation. This universal operation provides for the dissemination of the Christ-Qualities, these becoming the Divine Seeds, in which are the bodies to be, by which those partaking of their spirit are spiritually born, and revealed as the first-fruits of God and Christ, at the end of mortality. Through partaking of the spirit of the Divine Seeds (Intelligence of Truth), consciousness is subjected in will (body) to their operation, this permitting the forms of the Seeds to be manifested as the "members of the Body of Christ." These

members are the offspring of the Laws of Regeneration, by which Divine Wisdom and Love have functioned as united spirit and body.

The energies of mental forces become seeds in the soul element of the nature. This soul element is the seminal water, the reproductive quality of being. The seminal water is carried along in the blood stream and is the life-spirit of the flesh. The mental energies become words on the plane of mind, but on the plane of soul they become seeds. The seeds become corpuscles in the blood stream, and when formed are the cells of the organism. The nature of the body, as to the elements of the flesh, is always like the developed love and intelligence of the ego. Regenerated love and intelligence beget the flesh of the Word, which is the nature of the spiritual states of being.

The transformation of the ego takes place first in mind. Through the mental energies becoming converted into cellular forces that relate to the blood stream, the body is made to partake of the nature of the unfolding intelligence. Hence, the scriptural declaration, "Be ye transformed (changed in form) by the renewing of the mind," hides a physical fact. Also, the scriptural injunction that "The mind of the flesh is death," can be seen to relate to the body, the death of the flesh being promoted through promoting ideas and feelings that do not partake of the nature of Divine Intelligence and Love. The physical is the formed energies of intelligence, that forming themselves, promote their own energy rate of emanation, called feeling. This feeling and intelligence, identified on the plane of form, become physical consciousness, with body as the vehicle of its expression.

The energies of the body can be of no different nature than the dominating intelligence and love that formed it. Parents give character to the elements of the bodies of their offspring in keeping with their unfolded love and intelligence. However, the ego re-embodying invites his or her own under exact laws, and, where its consciousness dominates that of the parents, it controls in higher ways the formation of its own form on the natural plane. This

especially operates in the selection of parents, for all people are reducible to forces of consciousness through death, this positioning their relation on the unformed and formed plane; and controlling the environment in which they are born. This is a subconscious procedure, governed by the developed intelligence and love of the ego to be re-embodied, in coördination with the sexual forces that conceive its spirit, by which is the form of the natural man.

A renewed and regenerated brain permits mental energies of a higher nature to function; though the regenerated brain is the result of the persistency of the ego to overcome and master the enticements of the mortal nature. Brain and mind react to each other like the hen and the egg: it is not possible to say which is first or which one governs. They are two poles as one reacting to each other. The Mind, as the unformed spirit-energies, and the brain, the formation of these energies, constitute the foundation by which consciousness of Being is identified. This consciousness is Man. When Man is revealed he will be perfected in Mind and Brain, in Heaven and in Earth, or in Spirit and in Body.

The perfected Brain is the organism by which Mind functions to produce Man in united intelligence and love, in which righteousness can dwell. The Mind of the Spirit is the only Mind that promotes the realities of being. The primal transformation, taking place because of regenerated intelligence and love, is in the brain. A transformed brain means a transformed body. A transformed brain means transformed energies of intelligence and love. These energies partake of the Divine Will, and not of the will of the flesh, when the knowledges and feelings developed on the sense plane have been subjected to spiritual Understanding and Will.

The mental progression results in united Understanding and Will, when conscientiously pursued with the purpose of perfecting the consciousness. The spiritual unfoldment that follows the union of Understanding and Will identifies Wisdom and Love, as well as forms Substance and

Life. These six Qualities of Being identified open consciousness to Truth because brain has been coördinated, and the Mind of the Spirit is permitted to function. Truth is known through the action of the Spirit in perfected brain, and is not thought into expression. Truth is the revelation of Principles of Being, and is made known because the Principles have been set into action through united Wisdom and Love.

When the knowledges and feelings of the sense consciousness have been regenerated, and their forces subjected to conscious Mind, seed-energies of a higher nature are produced in the blood stream, this transforming the energies of the body. When the sexual energies are subjected to the Spirit of Life (Christ) within the consciousness, the body is brought under the control of the mind, this permitting the Mind of the Spirit to identify. When the forces of mentality partake of the Mind of the Spirit, the emanated energies of Love form the incorruptible seed. The incorruptible seed, functioned by means of the water of life in the blood stream begets the spiritual state of being. The scriptural injunction, "Let Christ be formed in you," is not impossible, when brain and mind conform to the Principles of Being, and the Mind of the Spirit is in control.

Truth is the result of united Wisdom and Love. United Wisdom and Love are the result of united intelligence and feeling, conformed to the Divine Will. The death of the will of the flesh, in which is the love of the flesh, gives rise to the Divine Will, by which Divine Love is functioned. The will of the flesh dies when the intelligence and feeling, developed on the sense plane, are transposed to spiritual qualities of being. Consciousness is governed in the Divine Will when identified in spiritual qualities of being, this giving rise to Wisdom and Love in union, by which is Truth. Truth is Christ. Christ is formed through the energies of Will, controlled in Divine Laws. The will to be spiritual places one under the jurisdiction of the Divine Laws, and causes to be formed in man the spiritual state of being; even, as primarily, the will to be

material caused the material state of man to be formed.

The pituitary gland, projected from the cerebrum, is the seat of conscious life. It is the mothering principle of consciousness and being. The pineal gland is called the conarium, and is the masculine consort of the pituitary, the feminine. Through the transformation of the mortal to the immortal, the function of the pineal gland is reduced, this permitting the old man to die, and the "Tree of Life" to spring up. The primal conflict between the spirit and the flesh takes place in the brain, in relation to the pituitary and the pineal gland, this resulting in the supremacy of Divine Love over the love of the flesh; and the victory of Divine Will over the will of the flesh.

The transformed Brain becomes the organism for the complete unfoldment of the Divine Plan, and the projection of the Divine Qualities. It is that by which absolute Truth is known. The transformed brain is more than a thinking apparatus. It is that by which one knows without the effort of thought. This, however, is possible only in the knowing of Truth. Regeneration of intelligence, feeling, and will, makes this knowing possible. Yet, knowing the Truth is only that a service of Truth may be rendered. This service is universal in the promotion of a righteous system of living.

Mind is not an organ, but is the emanated intelligence from the throne of God within the consciousness. This primal throne is within the brain, though it has its twelve centers of expression throughout the organism. When the Creative energies move from the top-head or brain, the hells of the kosmos of the consciousness move also, this precipitating the "clouds from heaven" that arise at the coming of Christ. The coming of Christ is the projection of Creative Qualities and Powers, from a perfected brain to the race mind, when racially related; but is primarily the projection from the transformed brain of the Qualities of Truth to the organism of the completed individual. The completed individual is consciousness, male-female in character.

The perfected Brain of each cycle is the ego in whom

consciousness of the Principles, governing the cycle's progression, is known. The Principles that were projected to produce the progression of a cycle are gained as known Wisdom and Love at the cycle's close. This is the end of the cycle, the perfection of the cycle gained as consciousness of Man. This perfection is both Mind and Brain, the seat of the Spirit and the Body to be. The energies of this Spirit and Body are projected as Divine Qualities, in the crossing of Christ into the race, this permitting to spring up in the cycle that follows, states of consciousness of a like spirit and body. A New Order in the Ages is potentially identified at the end of mortality.

The Christ consciousness is the unity of Spirit and Body in Truth. This is the oneness of Wisdom and Love, or male-female qualities of consciousness. This consciousness is the Father-Mother by which the children of God are begotten and brought forth; as well as the race being potentially identified for a new cycle of unfoldment in keeping with the Qualities disseminated. The perfected brain, as the organism of the Word, is the throne of God from which are disseminated the Qualities of Being. These are sown as seeds into the organism of the race, passing out as energies of intelligence on one pole of being, and as energies of feeling on the other pole. Thus the intelligence and feeling of the race are replenished and prepared for a further unfoldment. Even as brain is produced from the energies of Mind, and Mind is promoted in its expression by perfecting the brain, so the race functions the energies of Christ-Mind, producing an organism of intelligence and love, by which more of God Qualities can be projected into the race.

### MEDITATION

Through perfecting intelligence and love Brain is perfected.

I rejoice in a perfected Brain, by which Truth can be made known.

I am governed in Divine Mind and Will and partake of the real qualities of being.

## EYES: PERCEPTION AND REDEMPTION

THE Eyes are the faculties of sight. Sight is capacity to see what has been mentally formed. Sight is first a mental perception. "I see," says the understanding state of consciousness, meaning, "I perceive with the mind." The formation of pictures in modes of seeing is consciousness viewing the forms of mental energies. This is vision, imagery, formation.

The Eyes, two in number, represent the two poles of expression, positive and negative. The positive is right, male; the negative is left, female. The two poles as one signify perfect vision. One would be in a state of chaos without coördinated eyes. The Single Eye, gained as Christ or Truth, is the result of uniting the male and female qualities of consciousness, they being quickened through spiritual unfoldment. This is the Spirit of Oneness that offsets duality, and brings forth the Body of Light, the organism of the Word or God. "If thine eye be single, thy whole body shall be full of light." The Single Eye is Truth, the final result of mentally perceiving the duality in its relation to the One, or God, that permitted it to be.

The Creative Principle of Oneness is physically identified in the unity of the eyes to see, the ears to hear. The eyes represent the Wisdom of Creation, the ears the Love. Both faculties are the means by which reality of consciousness has its identification, though this is from the spiritual seeing rather than from physical sight. The eyes are the Cherubim of Creation, the ears are the Seraphim. The two united as one is the Christ-Mind, the Single Eye by which Truth is known. The knowing of Truth includes also the knowing of the untruth, or the duality; for it is through mastering the duality that one is opened in the Spirit of Oneness, by which Truth can be.

Sight is the identification of light. Light is the Wisdom of Creation in modes of emanation. Light is the intel-

ligence of energies of Wisdom, identified on the plane of form as sight. Intelligence, the primal Creative Force, moves to be identified, forming the eyes and the ears, light and sound; or light and its emanation of energies on the plane of form. The energy of intelligence is Love, therefore Wisdom and Love are one in the Creative Mind, moving as Light and its energy. While the sense of sight has its identity in the brain, without the eyes it would have no formed expression. Hence, the eyes are the organs of sight, functioning light and its energies. The eyes become the windows of the soul, portraying also the development of love. The eyes are to light and intelligence what the brain is to mind, the organism by which they express.

The optic nerve is the messenger of sight, the connecting link between the brain and the eyes. The many parts of the eye represent the dominant characteristics of consciousness, primarily functioning light or intelligence. The ego would be unable to form himself or herself without the functioning of intelligence, though the real state of being is formed from Divine Intelligence. Yet, it is not through the sight of the eye, but rather through the light of Mind, that one perceives and forms the real nature of Man.

The reality of the light of Mind is the reality of the eye. This light is Divine Intelligence. The Divine Intelligence identified in consciousness is the Eye, the lamp or light of the body. This is the Single Eye, Christ, the One, by which Truth is known. Truth is Christ. Christ is the lamp of the body, the enlightening Principle of Being by which one perceives him-herself as one is in the Creative Mind. It is the Single Eye that fills the body with light, that is, the emanated energies of Divine Intelligence. The Single Eye is opposite to the dual. The two eyes represent the duality of light that is functioned by mortals. The dual light is in a form of knowing what is not the Truth. The Single Eye is gained through understanding the duality in relation to governing Principles of Being.

The two eyes, dual in form, is in seeing good and evil. This is a mental seeing, but it has its reflection by means of the two eyes that can also witness on the outer plane

of living that which is harmonious and that which is in-harmonious. Even as thought communicates itself to the eyes, so what the eyes see communicates itself to the mind. Perfect sight is in seeing Truth, yet, until the male and female elements that make up the organism are polarized so as to be one in spirit, perfect expression cannot be on the physical plane. Oneness of spirit that supersedes duality has a harmonizing influence upon the function of the eyes, but the mortal organism cannot express the perfection of the eternal being that is formed from the Principles of Truth, or the Single Eye.

The two or dual states are one in Creative Mind, and objectify in the being of man as the polarity of the eyes. If the eyes were not balanced, one would see differently with each eye. This would be chaos and confusion expressing, instead of cosmos or intelligence as the balanced eyes register. The oneness of the two poles of Being, male and female, is reversed on the objective plane as duality. This duality not only registers primarily as two eyes, but the tendency of the eyes to see everything in reversal (upside-down) signifies the Law of Reversal existent from the Creation.

The images mentally registered from the Creative Intelligence become reversed on the plane of mind. The ego, instead of primarily seeing in Divine Intelligence, sees in ignorance or lack of intelligence. One must reverse the mortal tendency of thought and see in the Light of Truth to attain to the Divine Intelligence. This Law of Reversal is also present in the brain in relation to sight. The fact that images, seen with the sense of sight, are upside-down on the retina is a reflection on the plane of nature of the tendency of the mortal mind to see everything upside-down. Instead of seeing in Truth, the intelligence conveyed to mortal mind is reversed, or upside-down.

Primarily, instead of perceiving in the love of the good, the ego of animality is in the love of the evil. This Law of Reversal shows itself in many ways in the unfoldment of consciousness, as well as in the physical organism, the mental impression of the right side of the brain being

functioned by the left side of the body; and the impressions of the left side of the brain being functioned by the right side of the body. This is reflective of the primal cross that exists in the formation of consciousness. It has its origin in the cross of Christ with the forces of darkness, by which Life and Being are promoted. It is the superseding of the love of the evil with the love of the good that opens consciousness to the light, by which it may become mentally illumined and function the Light of the Divine Intelligence. This necessitates, however, the reversal of all knowledges learned in the duality, superseding them with the Light of Truth.

Sight is incidental to light functioning by means of the coördinated parts of the eye. This functioning is through the connection the eye and light bear to the brain. The light of the brain, however, is not a beam or ray, but is the energies of mind. These energies are the primal light of consciousness, and are emanated in Divine Laws that make for intelligent consciousness. Intelligent consciousness needs eyes by which to unfold, for without eyes, it would be in darkness and lack light. However, because consciousness has pre-existent unfoldment through Divine Laws, blind people go on functioning intelligence, often gaining more illumination of mind from within than people having the faculty of sight. One does not have the real Light of Mind because one has the capacity of sight, for it is mental perception that develops the Light of Mind.

One does not see in a dark room, though sense of sight is not impaired because of the darkness. It is only when darkness pervades the mind that sight may be impaired. However, impaired sight may also be from the physical organism of sight. The physical organism may lose its coördination, its convexity, the nervous energy may fail to function through the optic nerve, impairing sight. This impairment is physical and temporary, and can be remedied in the present life, or in future embodiments; but the darkness that invades the mind through the persistency of evil, or the intensification of sensuality, is something with which the soul must reckon until a change of

mind is effected. Intensified material forces that affect the soul can result in physical blindness, and other forms of malformation; if not in the present lifetime, in the future embodiments of the unfolding consciousness.

Color, like sight, has its inception in the brain, though it registers by the eye. Wave lengths or rays of light break up into colors, all colors issuing from the seven rays. The seven rays are the seven principles of Divine Intelligence, identified on the plane of soul consciousness. Each color has seven distinct aspects, though these may be highly differentiated into twelve modes of expression. The seven rays from within undergo five changes on the plane of form, through the development of the five senses, ultimating in twelve distinct expressions in highly differentiated form. It is the unfoldment of the seven Principles of Being, and the activity of the Divine Intelligence, that has given rise on the plane of the senses today to the many diversified expressions of colors. The outer world, relating to the race, reflects what is unfolding within the spiritual domain.

The seven colors as the seven rays of Divine Intelligence may be designated as the Seven Qualities of Being. These are Wisdom, Yellow; Understanding, Orange; Love, Blue; Will, Red; Substance, Indigo; Life, Green; Truth, Violet. The seven colors are the result of light or white breaking up in different wave lengths; though black or darkness is an adjunct to the formation of colors. Spiritually discerned, this means that the pure or white Intelligence of Creation, entering consciousness identified as Man, pivots to the pure black or darkness, the non-intelligence. The emanation of energies from these two poles, equal but opposite, gives rise to colors in relation to soul, sight in relation to mind, tone in relation to body. Mentality becomes physically identified as sight and the emanation of energies as sound or hearing. Hearing is the tone of the quality, seeing is the energy of the quality. The consciousness of these energies forming itself produces soul in which color is born. However, the first formed energies identify the eye, it revealing the soul of consciousness,

when soul is seen in its creative relation.

Every mental energy has its color, as well as its tone or vibration. Anger is red, jealousy is green, grief is gray, sadness is blue, knowledge of a higher nature is yellow and orange, emanations of Truth are endowed with purple and violet. Every color has its complement, by which gray or white may be produced. This means that every mental emanation is reducible to that which produced it, or to a state of neutrality. Gray indicates neutrality, while white indicates the purity of Intelligence. It is to say, that every mental energy on the plane of consciousness can be brought into subjection to Divine Intelligence, from which it issued, or brought to a state of negation or inactivity. This is accomplished, however, through reducing mental energies to purity or Truth, at the same time bringing to cessation the adverse forces.

Black, called a distinct color is no-color. White its complementary opposite is also colorless. Black typifies the darkness, white the light. These are the primal poles of Creative Law by which consciousness is formed. The formation of consciousness gives rise to color and tone, or sight and hearing. Music is born from the soul, and signifies at its inception the ecstasy of the Spirit moving toward formation of consciousness. Fundamentally, music, like sight, expresses through the agency of black or darkness. The pupil of the eye is the portrayal of the darkness of the eye, so essential to perfect sight. The Light of Divine Intelligence springs up when one can bring the darkness of consciousness to cessation, forming a blank of neutrality or negation, against which the Divine Light can function to make known the Principles of Divine Intelligence.

Sight, as a reality, is the capacity to perceive the relation of all things to the Divine Intelligence. This is the sight of Truth, the opening of the Divine Light. Truth is the Single Eye in contradistinction to the duality, the good and evil of mortal progression. Truth, when gained, produces a new creature who is freed from deterioration and the material senses. This is the redeemed state of being, the

Eye of Christ or Truth causing the formation of this state. Redemption is freedom from darkness, from lack of light, that is, from ignorance. The only ignorance is the lack of perceiving the relation of things formed to the Creative Principles that caused them to be. However, through these Principles reversing their qualities on the plane of mortal form, that which is does not partake of the nature of God. Because of this, egos must reverse their mental tendencies, and come to see all things in relation to Truth, or to understand their lack of relation. When the Truth makes one free, one is free forevermore; for the freedom of Truth causes the form of itself to identify, this revealing the redeemed body.

Redemption is the ultimate goal of consciousness, but it is effected through the operation of the Divine Laws. The reality of being is not born through the will of men, nor the blood, nor the will of flesh, but through the Will of God. The Will of God is the Love of God in action. Love is the Mother Principle of God, with which is the Father or Wisdom, by which the child of God, or redeemed state of being, is revealed. The Love of God is gained through dying to the love of the flesh, therefore redemption is operative only in egos who have attained to the Spirit of Oneness through overcoming the duality; who have died to the self-love and will, and have been opened in the Love and Will of Truth. Redemption, fulfilled, is the revelation of the Body of Light, as the vehicle of fourth-dimensional consciousness; and the body of white as its humanized form of expression on the visible plane.

The common disturbances of the eyes are classed under four heads: Myopia or short sight, hypermetropia or long sight, sometimes called far sight, astigmatism, or lack of coördinated sight, and presbyopia, or old sight. Asthenopia or weak sight might be added to the names of these common discords of the eyes. Six pairs of muscles control the eyes, those that move up and down, oblique, and circular. Exercise is essential to the health of the eyes, and when properly expressed, has been found to offset many of the common maladies that beset the eyes, as grouped

under the above heads. The muscles of the eyes must function perfectly to permit proper expression of sight. The six muscles conform in symbology to the "six days" of Creative activity, the eyes being that which primarily identifies as consciousness. The eyes are personalized as the I, the seat of consciousness. Consciousness identified in self-perception is the soul of man, hence, the eyes become the windows of the soul, indicating the developed intelligence and love.

Perfect sight is not absolutely possible to the mortal man. Mortality is subject to wear and tear, to decay and discord. The disintegration of mortal tissues would have to be overcome to insure perfect functioning of the mortal organism. This disintegration is due to lack of polarity between the positive and negative elements that make up the cells of the organism. This is present because of lack of unity between the male (positive) and female (negative) forces of consciousness. This lack of unity is offset in the second coming of Christ, when the Divine Laws have perfected themselves in consciousness. It is through Christ, the identified Qualities of Being, that the Divine Laws rule in the consciousness of Man, this preparing the way for the redemption of the body. The body will be redeemed from sin, sickness, sorrow, and death when the male and female qualities are polarized in unity and harmony.

The control of the qualities of consciousness to Christ, first as Man, and second as Woman, making up the first and the second coming of Christ, respectively, is that by which both spirit and body are united as one and their oneness promoted. Oneness is wholeness, though the relation of the two poles of consciousness, male and female, in conformity to Divine Laws, is that by which harmony is identified. The mystical truths relating to the establishing of the male and the female qualities of consciousness in unity and wholeness cannot be fully explained in this book. The explanation of mystical truths will be found in the Book, "Science of Love With Key to Immortality," by the author.

The purpose of perfect mental sight is not that one may have perfect physical vision, but that one may attain to the Eye of Truth, and be spiritually born as a state of being that will not be subject to disintegration, or to lack and inharmony. Proper perceptions of Truth, with their sequential conceptions, will redeem the body and set man free from sin, sickness, sorrow, decay, and death. The possibility of the redeemed body is in the attainment of consciousness of the Principles of Truth. These Principles, as the Spirit of God, contain within themselves the form to be, the emanating energies of the Principles giving formation to their fruit as the body of the Spirit. This is the body that is not subject to the law of sin and death.

The Eyes register the intelligence and emotion of the ego. The pupil of the eye suggests one who is able to learn. That the primal learning of the ego is through the forces of darkness does not obstruct one from gaining the light; but rather develops the faculties of consciousness by which light can be functioned, and the Intelligence of the Spirit can be revealed. One must attain the light that complements darkness before the Light of Truth can be revealed. It is through the unfolding Intelligence of the Spirit that the ego is taught of the realities of being, with the light of mind and the sight of the eyes being correspondingly benefited. The symbology of the eye indicates the outworking of Creative Principles. The aqueous and vitreous humors or waters of the eyeball indicate the water principle of Creation that is one with the land, and by which the land or form is revealed. The eyes are the formative faculties of consciousness, the centers of imagery on the plane of the physical, and of vision on the plane of the mental.

The Eyes, through the nervous system, have a physical relationship with different parts of the body. The throat, ears, and the eyes form a trinity of forces, so closely related that what affects one discordantly will often affect the others. The stomach and the liver also intimately relate to the eyes. From a heavenly standpoint, the eyes are affected by the soul and the mental forces. The

heavenly pertains to the spiritual, though the outer aspect of the spiritual is the mental. The character of mentality is the nature of the sight or light that is functioned in a consciousness. Eyes register the beauty of mind and soul, though they also register the evil and hellish tendencies of the consciousness. The color of eyes relates to the soul and its dominant characteristics.

The eye is the broadcasting center of the consciousness. The hypnotic eye is a center of consciousness so psychically centralized that its influences can be projected to control another. The eyes emit energies according to the nature of the unfolding love and intelligence of the ego. They can radiate tenderness or flash the fire of hate. Yet, it is not the eyes but the Mind that causes this emanation. The eyes are agents of the Spirit, Soul, and Mind, by which the unfolding intelligence and love may be disseminated into the race and into the universe. The universal dissemination of the Qualities of Truth is through Christ, the Single Eye. This ultimates in the redeemed body, full of light, and in which there can be nothing that makes for darkness or discord. This body is the fruit of God and Christ, the revealed consciousness and being that conform to the Plan and Laws of Being (God).

### MEDITATION

I see in perfection through Christ, the united Wisdom and Love.

No sense of darkness can obscure man's sight or impair his vision.

The function and forces of the eyes are established in harmony through Divine Light, and sight is expressed in harmony and order.

## EARS: RECEPTIVITY AND OBEDIENCE

**T**HE Ears are the organs of hearing and receptivity. Obedience to what is received follows as perfectly as sound follows light, when Divine Intelligence governs consciousness. The five senses, centralized to the Eyes and Ears, are primarily Creative Centers forming the consciousness. Through the Law of Reversal, signified in the function of the eyes, the consciousness formed as a kind of a man, identifying as the self or I. Through the I, and its five senses of expression, consciousness becomes aware of the world of effects, as well as of itself. When the five senses are perfected, the ego is opened to the Principles from the Creative Centers, and is formed in reality of being.

The new creature, in newness of spirit and body, is brought forth as the real state of being, through gaining the Single Eye or consciousness of the Divine Intelligence; and through hearing the Word (feeling the action of Divine Intelligence). One hears when one is obedient to what moves in the consciousness from the centers of Intelligence. Hence, the scriptural declarations, "He who hath ears, let him hear." One has ears when one can respond to the movement of Divine Intelligence, with which is also the emanation of Divine Love; this receptivity promoting obedience, by which the Divine Will is done on the plane of form, or man, as it is in heaven, the invisible plane of Principles.

The Ears, two in number, represent polarity of forces of sound. The duality is in the number of ears, but the polarity is in the hearing of both ears as one. This corresponds to the duality controlled by the One, which in turn makes for the objectification of the trinity, the three of consciousness. The three are signified on the plane of consciousness as Spirit, Soul, and Body, by which Mind is gained, though physically they are represented by the three departments of body, viz., Head, Chest, and Abdo-

men and Limbs. The ears, right and left, typify the male and the female poles of being that are united as one in the capacity to hear. However, one hears in perfection when he receives the Word of God as the movement of Truth in consciousness.

Hearing, in its reality, is the capacity to receive the Truth, though Light must be mentally perceived, in consciousness, before it can actualize itself. The mental perception of Light is the spiritual advancement, though this is the Light of the Mind of the Spirit; and not the light that is darkness that is promoted in the development of the senses. Knowing the Truth is the true seeing, the Eye of consciousness. This is Christ, in a mystical sense. The capacity to receive Christ is Christ's capacity to be conceived and to be formed in consciousness. The many scriptural admonitions, in relation to this receiving, suggesting that people who have ears, hear, pertain to the capacity to receive the Truth. Physical ears, as agents of hearing, are not the means by which one receives the Truth, for they are but the objectification in consciousness of a capacity and function that exist in the real man, when he is formed. The real man is formed through receiving the Truth, for sound, the principle of hearing, is the primal motion of formation of energies perceived or seen.

The outer ears help to coördinate sound, aiding the inner ear to function harmoniously. They also make for beauty and harmony. It is in the inner ear that the mechanism of hearing is hidden. This conforms to the principle of hearing. Hearing is an interior condition of consciousness, a capacity to be receptive to the Light of Divine Intelligence. Where motion of Light is set up, Will is identified, it being the principle of bodily form. Obedience is an adjunct to Will, a necessary conformity to Divine Intelligence by which consciousness of the real man is formed. The real man, who is to express in redeemed body, is fashioned through the Will of God, operative in one attuned to the Single Eye or Christ; and receptive to the operation of the Divine Love by which

the reality of being is formed.

Hearing is a functioning of sound. Sound is the energy-rate of light. Light is Intelligence. Intelligence identifies as the Eye, the perceiving powers of consciousness. The ears are the conceiving powers. To conceive is to form, hence, the ears pertain to the formation of consciousness. Consciousness formed in conformity with the Divine Laws is spiritual man, the redeemed state of being. Formation is in the obedience that consciousness expresses, when conforming with what is heard from the Spirit of Truth. When the Truth is heard, the real state of being is formed. Truth is heard when the intelligence is spiritualized. Intelligence that is not spiritualized is not light but darkness, though on the plane of mortality it may be called light. Yet, "If the light that is in thee be darkness, how great is thy darkness!"

It is only when the ears receive the Light of Truth that spiritual man is conceived, that is, formed in consciousness, and the Will of the Divine is set up. This Will, entering the soul, is the true obedience of man to God. The Divine Will moves in consciousness when the soul or feeling forces are joined with the spirit. This is the union of the ears with the eyes, or the atonement of the will of man with the Will of God. The Will of God is the redeemed will of man. This is to say that God has no Will apart from the redeemed will of man, therefore, the revelation of the fruits of Divine Laws cannot be until man is willing to let the Divine Will be done in him. This willingness is accompanied with obedience to what is heard of the Spirit, as well as to what is seen. The eyes and the ears, in their functional principles, conjoin to produce man in reality of being. The eyes typify the Male Principle and the ears the Female Principle of Creation. These father-mother the consciousness into the reality of being, when functioning in their inherent principles.

In reality, hearing and seeing are one. Hearing, as the feeling faculty of consciousness, ultimates in Love, and seeing, as the knowing faculty, ultimates in Wisdom. Wisdom and Love are one in Divine Law, the parents of all

that is reproduced. Hence, the eyes and the ears are the parental factors of consciousness, the means by which consciousness is primarily formed. Wisdom, the Eyes, is the masculine pole of consciousness: the Ears, the feminine pole, identify Love. These as parents give rise to speech, the formulated result of the energies of light and sound; the Word making Itself known and heard to be formed. Consciousness, perceiving the Light of Divine Intelligence, and receiving its emanation as Divine Love, goes through the duplicate process of the Creation, forming the reality of being that is the Word made flesh.

The Word, which is God, emanates first as Divine Light. This is one with the energy of the emanation, and gives rise to sound. Sound is formed as speech. Speech is expressed as language, and is the Word in expression. The Word means *to speak*. The Word speaks from consciousness when the eyes and ears are opened to the Truth. This is Man expressing Truth, the Word being the controlling Principles of Being. Primarily, egos do not have eyes and ears in spiritual coördination or identity, therefore they do not perceive nor conceive the Truth; neither do they speak the Truth. Functioning in the light that is darkness, they see and hear in the delusion and give expression to it in forms of words that do not convey intelligence. This is the character of a kind of a man in the evolutionary process of unfolding the qualities of consciousness, by which he may become conscious of his real self; though this necessitates becoming unconscious to that developed in the delusion of the senses.

Spiritually, one hears from within, even as physically one hears with the inner ear. The inner ear, in reality, is the emanated energies of Truth perceived. Consciousness catches in the without what is impressed from within, as the outer ear catches what is impressed by means of the inner ear. Yet, it is not sound that is heard but the emanating energies of intelligence that give rise to hearing. Hearing is controlled by the auditory nerve, this forming the connecting link with the intelligence governing. Auditory means voice. Voice is the sound of the

Word. The Word, meaning "to speak," gives rise to the Voice of the Word. The Voice of the Word is universal Truth, the emanated energies of Wisdom and Love, that are introduced into the race, through the authority of Divine Will at the projection of Christ or Truth. It is this projection that reduces mortality to naught, and also enlightens the race by means of feeling and thought, so that it may be prepared for immortality. Word is Divine Wisdom and Love expressing as one, this oneness being Truth. It emanates its energies from the thrones of its being within the consciousness, these becoming sight to the eyes, and hearing to the ears, when individually related.

The eyes are the identification of the Spirit in consciousness, and the ears are the Soul in identity. The conjunction of the two in consciousness gives rise to Mind, the visible evidence of the Divine Intelligence that causes sight and hearing to be. Mind is Divine Intelligence expressing. It is the identification of Life, the energy of united Wisdom and Love. Obedience to what is heard and felt and seen identifies Body, the fourth department of consciousness that reveals the form of the other three. "The mind of the flesh is death; but the Mind of the Spirit is life and peace." It is the Mind of the Spirit that brings forth the Body of the Spirit, which is Man in conscious relation to the Laws of Being.

Everyone has ears, but not everyone hears until advanced sufficiently to receive the Light of Truth. The Light of Truth is the emanated energies of Divine Intelligence, in which is also Love. Wisdom and Love are never separated in Creative Law. These are the Cherubim and the Seraphim that make up the energies of Creation. These energies penetrate the consciousness in authority of the Divine Law, making for greater advancement of intelligence and love. As man is obedient, doing what is known, he grows in grace and in knowledge, in this way carrying along as one the forces of spirit, soul, and body. The doing what is known is the Will in progression. Will is the seat of form, the body. It has its impetus in Love, which has its seat of action from the ears, as spiritual principles; for

the ears are the conceiving powers of consciousness, by which what is known is formed. The Will is in the energies, and has its outer identification as the obedience of the ego to do what is perceived and conceived within the consciousness, revealing the righteous expression of body. Will is the doing power, by which is being in keeping with the spirit of the Will, or the spirit of Love.

The cultivation of the "listening ear" is one of the primal steps in unfolding consciousness, preparatory toward spiritualizing itself. One must be a good listener on the natural plane, before one can aspire to spiritual advancement that transcends the natural. This is important in developing receptivity to the expressing intelligence. If one is not given to listening to the outer ideas that are expressed, one does not set up the law by which connection is made with the inner expressions of intelligence. Every spiritual principle has its natural counterpart. If the ego is faithful on the outer plane, in the counterpartal expression of intelligence, he makes himself capable of connection with the hidden spiritual laws, and is taught from the Divine Intelligence within.

If one does not hear what is expressed outwardly to him, he cannot hear the inner expression. This is to say that if one has not learned to hear on the natural plane, he will not be able to hear on the spiritual plane. Hence, the development of capacity to listen, to receive, to weigh and balance what is heard, and to be obedient in doing or in not doing what is perceived and received, all these steps being important toward bringing forth the real ego or state of being. One grows in intelligence through cultivating the listening ear. This is not to say that one grows because of what one hears, but that one cultivates the capacity to hear and to deal properly with what is heard.

The capacity to hear and to discriminate as to the use of what is heard makes for perfected natural expression. Herein can be seen the connection between the sense of hearing and the sense of taste. Taste is the capacity of discrimination. Taste principally functions by means of the tongue, though the tongue is also the organ of speech.

Speech is the result of functioning sound as hearing. It is from the ears that the spiritual and natural planes of consciousness are distinctly formed; they relating to the formation of Intelligence as to speech and voice, that are functioned by means of tongue. This is the relation of the ears to the formed plane, words giving form to intelligences; though in relation to the spiritual, words of Truth must be emanated and their energies formed in the principle of Divine Love, through willing obedience to the Truth perceived and received. Eyes pertain to the energies to be formed, while ears pertain to their formation, though it is in the spiritual significance of the ears, as the energies of Divine Love, that the flesh of the Word (speech) is brought forth.

Speech, the result of hearing, is the expression outwardly of what has been impressed from within. Inner impressions of Intelligence give rise to mentality, the activity of which identifies Mind, the result of the union of sight and hearing, as to the principles they signify. Taste, the physical expression that arises because of discrimination in hearing and seeing, pertains to the soul as well as to the mind. The inspirations of the Spirit that give rise to Intelligence relate to the nostrils, the discerning faculties of consciousness. These four faculties, arising as one, in the unfoldment of consciousness, give identity to feeling or touch, the fifth sense by which conscious being is identified. Thus, it is from the formation of consciousness, centered to the ears, that the senses are identified, resulting, when consciousness is spiritualized, in the gaining of the eyes, or Divine Light. It can be seen that the activity of the Divine Light causes the senses to be formed, though their reality is present only in the spiritualized consciousness.

One makes contact with the Silence of the inner domain of consciousness through cultivating the listening ear. The cultivation of the listening ear is a phase of mental and spiritual unfoldment, though it is not until consciousness is spiritualized that it can hear the Word within. The Silence is the Naught, the plane of the unformed, though

it is also the possibility of all formation. It is in the Silence that the ego listens for and hears the Word of God. This is not as though one hears another speak, for the Voice of the Word is the Soundless One. In this is another paradox of the Creative Law, that all sound comes out of the Soundless. The point of the Silence, in relation to the ears, corresponds to the point in the eyes where there is no sight.

The ego seeks to still the thoughts of mind and to enter the Soundless in the Silence. The Divine Intelligence may be contacted in the Soundless, and the ego may understand the formation of sound, as well as the spiritual significance of the eyes and the ears as physical organs. One listens in the Silence for the Truth to declare itself. The tendency to declare a Truth as the means of approaching the Silence is for the purpose of discipline, as well as to conform to its inherent law of declaring Truth to man, giving to him in keeping with his giving. Consciousness must turn from the activities of the energies of the senses to receptivity to the emanations of Divine Light and Love to contact the Silence.

The Silence is the Secret Place of the Most High, the Holy of Holies. When the ego can become silent before this throne of his or her being, he or she receives the inspirations of the Almighty, from which comes understanding. This is the beginning of Light and its emanation. These inspirations are the eyes of Being, that through their energy-rate cause the ears to be identified. Hearing in the Silence is a knowing. It is not a psychic hearing, nor a listening to one's own mentality. It is, when actually attained, a contact with the Word by which Truth is known. Entrance into the Silence is possible only when the I controls the forces of sense, and the mortal consciousness is stilled. When consciousness has attained to Truth, it is *in* the Silence and does not need to go *into* the Silence; for it remains in coördinated relation to the Word, knowing the Truth through the Eyes and Ears of the Spirit.

Truth carries its own will to be formed, and the ego is made to be obedient to the Truth heard. When the Truth

is genuinely heard, obedience to the Truth is omnipresent. This is not the case with hearing knowledges and mental intelligences that issue from the mind of the flesh. One has choice as to whether he or she shall or shall not execute what is outwardly heard. One also has choice in the spiritual unfoldment, as to whether one shall renounce the will of the flesh or not, and enter into the unfoldment of the Will of the Spirit. When this renunciation is made, and Truth begins to unfold, choice is ended; and the Will of God worketh to accomplish its purpose within the consciousness of the ego, demanding obedience; but which is gladly and lovingly expressed at this point of unfoldment.

It is possible to hear and not understand. But where understanding is present, obedience is also. There is no reason why one should hear the things of the Spirit if one is not able to be obedient to them; therefore the natural man, following the trend of his own will, cannot perceive the things of the Spirit, for they are spiritually discerned. It is better not to hear, than to hear and not do what one believes to be the Truth. Not doing what is understood makes for wilful sin and disobedience. This is conscious sin in contradistinction to subconscious or unconscious sin, progressed in ignorance.

Understanding and Will wage war at a certain point of one's unfoldment, for the will to be mortal is vastly more established in consciousness than the will to be immortal. Hence, the will to not do what is heard attempts to rob consciousness of its understanding by trying to make it believe that it has not understood. Or if understanding is recognized, the ego is persuaded that it is not yet ready to be obedient to what is heard, and that it needs further experiences in materiality by which to grow; or delusion enters and attempts to set the lie upon the Truth that has been heard, distorting the Principles to suit the material purposes of the ego. There are many subtle by-plays that take place in the consciousness on every plane of unfoldment, the enticements of evil seeking supremacy, aided and abetted by the will and love of the flesh. When the ego takes conscious and intelligent dominion over the

Will, and becomes obedient to the emanated intelligences of the Spirit that open within the consciousness, it is in a position to hear more of the Plan of the Spirit, and to be obedient to what is heard.

Deafness, the main malady afflicting the ears, may be due to several conditions of consciousness relating to hearing. It may be due to inability to hear, to receive, to understand, for any unused function of consciousness does not yield an increase, but makes for disintegration and lack of normal expression. Deafness may be due to material deterioration or extreme selfishness. It is often characterized by a very self-centered, arrogant, or stubborn state of consciousness. It may be due to disordered soul forces, distorted feelings which directly relate to the ears, through the will or love. Deafness may be the result of disobedience, through developing will in contrary relation to the unfolding understanding. This is to say where disobedience to one's inner intelligence is persisted in, deafness may result; though this may not show up until lifetimes of progression declare it.

All forces pertaining to understanding and obedience, violated, may engender loss of hearing. Lack of receptivity to the inner Intelligence cuts off the perfect functioning of the ears. Deafness is one with dumbness when it is hereditary, though they may also affect each other through other reasons. This indicates that intelligence is not properly functioning in the consciousness, and righteous expression is not operative. Speech, the identification of expressed intelligence, is cut off because consciousness is not hearing on the inner plane of unfoldment. However, conditions present in one lifetime may have been promoted in previous ones, the persistent rejection of the Intelligence of the Spirit finally resulting in deaf ears, physically and spiritually. This is to say, that rejection of spiritual unfoldment, in ages of progression, gives rise to physical abnormalities, as well as to mental dullness that is lack of hearing.

The soul is the seat of hearing, when hearing is spiritually analyzed. The soul is the feeling nature. It is made

up of the energies of light or intelligence, these energies forming the emotional nature. When the soul is disordered by ignorance, feeling is not properly functioned, and deaf and dumb conditions result. Many deaf and dumb people are habitually stubborn, wilful, and inclined to rejection of higher intelligence. People may be deaf through timidity, sensitiveness, fear, or lack of advancement, though these conditions are due to the negative pole of consciousness being undeveloped. All diseases and disorders are due to over development of the positive forces, or under development of the negative forces of consciousness.

The spiritual capacity to listen and to hear the inspirations of the inner Intelligence stimulates the physical capacity to hear; even as capacity to understand in perfection rejuvenates the sight. Capacity to be obedient to what is understood sharpens the sense of hearing and makes for freedom of Will. Concentration is not alone of the eyes, but it is of the ears also. Failure to be obedient to what is known makes stagnant the Will and dulls the hearing, as well as holds one in a state of ignorance and limitation. Keeness of mentality must react as keeness of sight and hearing, as well as mental vision and renewed Will. The active Will, when controlled by Understanding, gives vitality to the body and makes for a greater expression of harmony.

Hearing is more interior than seeing, though, spiritually, it is the result of emanated energies of intelligence (sight). Music has its origin in the relation of light, sound, and color. The capacity of the arts and sciences also arises at this point of unfolding consciousness. Beauty springs up at the meeting point of light and sound, identifying as color to the eyes, and tone or music to the ears. Beauty of soul, intelligence of mind, are the ears and eyes in modes of expression. Hearing and seeing are fundamentally spiritual and interior. When consciousness attains to the inner thrones of its being, transcending the sense of sight and hearing, it genuinely sees and hears. This is to see and hear the Truth, and to feel the ecstasy

of the Spirit in the organism, which is the energy of Divine Love emanated from the Divine Wisdom.

Seeing and hearing the Truth are one, for they are Wisdom and Love in modes of expression. The ecstasy that arises when Truth is being, for its being is present with its knowing (or its being known), is the Deific orgasm, the influx of the Creative Energies into the consciousness. This is the reality of which the sexual orgasm is the counterfeit. Obedience to the Truth, seen and heard, gives rise to the Will of Being that forms the reality of being as the spiritual state of man. The Will of Being is one with the Love, therefore it can be seen that the primal Father and Mother of consciousness bring forth the spiritual state of being; in contradistinction to fathers and mothers on the material plane of existence bringing forth a kind of a man from the orgasmic influences of sexual love and intelligence. The Eyes of Truth as Father, and the Ears of Truth as Mother, active as one, give rise to consciousness of Life and Being. Consciousness of Life and Being is Man, conformed to the inherent Principles of Being. This Man is the Eyes and Ears of the Creator, the means by which the Truth of Being is projected toward all men, as the Light of the world.

### MEDITATION

I hear Truth and am obedient to its impressions.

My ears are opened to understand and I hear in perfection.

No sense of deafness can control man, for I am controlled in Wisdom and Love.

## TONGUE: TASTE, TONE, AND DISCRIMINATION

**T**HE Tongue is a four-fold organ. It relates to spirit, soul, mind, and body. It is the organ of taste, in relation to the body, the means by which food is enjoyed. This makes for natural progression and the sustenance of the natural organism. Taste, in its esthetic nature, relates to the soul, and therein the soul relates to the tongue. Taste, in relation to dress, architecture, music, etc., while functioned mentally, has its inception in the soul where color and beauty originate. It may seem to the personal nature that all things originate in the mind, but there are underlying principles that control the forces that relate to the mind, and to the soul.

Taste, in relation to food, is counterparted in its development on other planes of expression. Discrimination, the mental quality relating to the tongue, is functioned in connection with the changing taste. The feeling nature of the soul, in constant change, gives rise to diversity of desire, this causing changes of taste on the mental and on the physical planes of expression. What one finds agreeable today may be met with repulsion tomorrow, because of a change of taste and discrimination. When consciousness is premised to principles, it will rest on a substantial base; and while growth will continue, the progression of the past is carried forward rather than offset. Stability of character attends consciousness premised to principles, while unstability characterizes one unfolding the primitive desires and tendencies.

The Tongue, in its relation to the spirit, gives rise to voice and speech. It is not that the tongue is the organ of voice, but that through its service to the larynx, it makes voice and speech possible. Voice is the energy rate of intelligence, while speech is the formation in words of the energy rate of intelligence. It is in its relation to speech that the tongue has a mystical significance. Speech is the

manifestation of the Word, in language, on the plane of consciousness. The Word, meaning *to speak*, formulates its own intelligence when Truth is spoken; though language is the means by which intelligence is cultivated toward the capacity of attaining consciousness of Truth.

Tone is the means by which intelligence is outwardly voiced, as well as permitting its expression in song and music. The energies of mind are suppressed, and the inner impressions of intelligence are confused and obstructed, unless there is a legitimate expression by means of voice. Words are the forms of energies of mind, and in their relation to tongue, voice the intelligence of mind. Words are the evidence of form, the body of intelligence. They give character to consciousness, according to the energy-rate of their forces: words of wisdom disseminate the energy of intelligence, while words of hate and anger disseminate energies in keeping with the qualities of the words expressed. The expression of words has an effect upon the organism of man, for words give character to their energies, producing a harmonious or inharmonious effect; according to the feeling that prompts their expression.

Tongue, as an organ of speech, is both physical and spiritual in its function. It is the one function that is brought forth from the two, that is from the function of the eyes and the ears. This is to say, that from the standpoint of principles, the eyes as unfolding intelligence, and the ears as the energies of light functioned as sound, give rise to consciousness. Consciousness is primarily identified as sound which formulates as speech, the capacity to convey outwardly the ideas impressed from within. Thus, man, when conscious of speaking Truth, is the expression of the Word, its mouth and function. Man is not only the mouth of the Word, but he is the embodiment of the Word, when opened to know the inner Principles and their unfolding ideas. Thus it is written in scripture, that one functioning the Word gives to others what is given of the Father, that is, expresses what is impressed through the Laws of Being.

The necessity for food and the organ of mastication is

automatically set up with the identification of consciousness. The primal necessity of the natural man is to eat; while the primal necessity of consciousness, unfolding the reality of itself, is to think. Thinking is the eating of ideas that corresponds to the physical necessity of eating the forms that have been made from these ideas; for all things first exist as ideas in the Creative Mind. Speech follows thinking, though one must cease to eat of the tree of the knowledge of good and evil before one can eat of the Tree of Life, and speak the Word's language, that is, the language of Truth.

Discrimination, the mental function that relates to the tongue, is outwardly functioned by the tongue as an organ, though inwardly arises on the plane of mind. Discrimination as to taste is functioned in the tongue, without which there would be no sense of enjoyment as to food, nor sense of repulsion to foods that are unpleasant. Taste, as to food, varies according to the mental unfoldment of egos. The mental quality of discrimination is physically functioned by the tongue, the mental unfoldment giving character to taste; though taste is also influenced from the soul and its desires. The sense of taste, functioned by the tongue, reflects itself from the soul as taste in modes of expression. Since the Word is four-fold in its function, producing spirit, soul, mind, and body of consciousness, it would follow that the primal organ by which consciousness can be, would relate to these four departments. The tongue, is the seat of four-fold consciousness, by which conscious being is promoted. Consciousness, as speech, is identified by means of the tongue, though it is not until Truth is spoken that consciousness is identified in reality of being.

Eating is the primal function of consciousness by which it promotes itself spiritually and physically, mentally and soulfully. Consciousness spiritually eats when it partakes of the substance of Spirit and expresses the Truth. It physically eats and nourishes the natural organism, changing its food according to its mental progression. Consciousness mentally eats by partaking of ideas of mind, thus growing in knowledge and material advancement.

As to soul, consciousness eats of the sexual forces, giving temporary embodiment to itself, by which it may attain to reality of being. Yet, consciousness does not attain to reality of being through sexual birth, but through spiritual birth. "Ye must be born again." Spiritual birth is accomplished through the operation of the Word in consciousness, after one has ceased to eat of the sexual forces and to materialize the self.

Discrimination is the capacity to ascertain the difference between dual aspects of forces. It is the art of differentiation, making for division and separation. Its final function is to determine what is spiritual and what is material. This is accomplished at a high point of advancement, after one has eaten of the dual forces and found both aspects of them unsatisfactory. Discrimination as to food, clothes, houses to dwell in, books to read, and various other modes of expression may not appear to relate to the tongue; though tongue is the primal one of the five senses by which discrimination becomes physically expressed. The five senses are the means by which the unfolding Intelligence and Love of Being are projected to consciousness, to be manifested and formed as a state of being. However, a kind of a state of being is formed before the state of reality of being, this giving rise to the development of a spurious intelligence and love before their real expression can be.

Discrimination is the very essence of growth, and leads to distinct individual expression. The power to discriminate makes for diversity, but diversity is the formed aspect of the Infinite. All would be alike to the consciousness without the faculty of discrimination. As discrimination is unfolded, taste arises. Taste is individual according to the unfolded intelligence and love. People without taste ape others in the choice of things relating to the outer life, having no particular thought-unfoldment of their own. Where taste is not properly unfolded, there is a confused and disordered unfoldment of intelligence.

Taste, in its inner sense, pertains to the soul. The energies of the soul, made up of the feeling forces, partake

of the nature of unfolding intelligence; thus taste is directly influenced by the mind. Where taste is uncontrolled, the soul forces run riot and intelligence is not governing. Uncontrolled taste, on the physical plane, reacts to gluttony, drunkenness, and greed, and on the soul plane it may express as licentiousness and adultery. Controlled appetite, and intelligently discriminative taste, mean a well-ordered soul, mind, and body. Lack of developed taste shows itself in wrong combination of colors, or reading matter, and in other ways relates the ego to forces of darkness and chaos.

Every quality expressed from one department of consciousness has its reactions and counterpartal expression from the other departments. On the plane of soul, discrimination assures harmony or promotes inharmony. On the plane of spirit, discrimination is operative, giving rise to particular character and unfoldment. On the plane of body, discrimination becomes taste, while on the plane of mind it is a contrast of ideas, by which intelligence is promoted or retarded. The development of one department of consciousness is the development of the other departments in corresponding ways, common to their functions. It is not alone from the within that the unfolding forces and qualities react in the four departments of consciousness, but from the without also.

Physically, taste has its seat in the tongue, in the taste bulbs. The palate, and upper part of the pharynx, are also thought to be endowed with sense of taste. The taste bulbs are obscured in their expression because of cooked food. When fasting, the taste bulbs are uncovered and may be very noticeable. It is after a fast that one can discern the keenness of taste. This keenness of taste is often impaired by eating food that is too hot. The taste bulbs may also be noticeable when inflamed or disordered by acid conditions of the system.

Taste has its expression as hot and cold, sweet and bitter, acid and alkaline, salt and metallic. The sense of taste is very delicate, and is thought to be chiefly on the edges and tips of the tongue. However, different qualities

of food are functioned at different parts of the tongue. Certain elements are not tasted on the front part of the tongue that are discerned at the back, and vice versa. The tongue is a barometer of the condition of the alimentary tract, though certain physical conditions can also be discerned by the eyes.

Cooking caters to the sense of taste, yet does the most to impair it. Cooking is on its plane, through the development of taste, what music and painting are on their planes of expression, hence, becomes an art as taste advances. Beauty in food is a great asset to health. Appetite is stimulated through food, in the sense man, and the beauty of food appeals to the soul, making eating more enjoyable and more promotive of the natural harmony of the body. One developing intelligence, so as to be in control of the sense-appetites, eats under the authority of intelligence and is not governed by sense-hunger. The sense of hunger is often present through food stimulation or food poisoning, and is not a reliable guide. Excessive appetite not only influences the digestive organism, but makes for uncontrolled soul forces that result in sensuality and greed. Sensual desire also stimulates appetite and calls for food and drink.

Harmonious, balanced meals, beautifully expressed, best promote the natural health. Beauty and harmony relate to foods, though health should not be sacrificed to these expressions. Simple meals may promote harmony, and one may supply the sense of beauty from the soul rather than from the appearance of foods. Balanced meals, harmoniously expressed, develop the sense of taste of the soul and mental planes, as well as influence the harmony of the physical plane. Harmoniously combined meals give the alkaline result to the system rather than the acid. The nature of the blood is alkaline. If it becomes over-balanced with acidity, health is impaired. Impaired health can often be traced to inharmonious mixtures of food.

Appetite occupies such an important place among those promoting the sense man, that eating and cooking absorb much of the attention of the people. The culinary arts

should be improved, but the health result of eating should be the dominant thought in the preparation of meals. Few homes or public places of eating have given marked attention to the combination of foods, or to variety of foods. This subjects people to woes which are directly traceable to their lack of intelligence respecting food. The same breakfast, three hundred and sixty-five days of the year, is a good example of the imposition of the body, suffered through sameness of food. The body has its own waste to take care of, resulting from deteriorations and adjustments continually going on, without being encumbered with the waste of inharmonious foods, and excessive food elements.

Controlled appetite involves control of will. Controlled will is more important than taking mastery over food, though it could not express in perfection without including the control of appetite. The will is the governing impetus of the body, that which gives character to the flesh, and motion to the impulses of intelligence. Will cannot be controlled in other directions and appetite left uncontrolled, if one would attain mastery and power. The ego is to come under the authority of the Divine Will, and this is accomplished through controlling the will to the I. To be guilty in one part, through uncontrolled will, is to be guilty in all. This is to say that if will is left uncontrolled in relation to appetite, the element of uncontrol is present in the will, and its subjection to the I is impossible, and the I's subjection to the Divine Will cannot follow.

"John the Baptist," with loins girded and living on locusts and wild honey, is a figure in scripture of controlled will, in relation to passion and appetite. This control is necessary to prepare the way of the Lord, and to make straight the path of spiritual unfoldment. The Lord is the Divine Laws which must be set into action in the consciousness, through fulfilling the law of sin relating to the natural man. The natural man is the I, and all his forces must be subjected to the inner Laws of Being (the Divine Laws) to permit spiritual unfoldment and the government of Divine Will to set up, by which the new creature

is brought forth. The will, controlled, is the body subjected to the spiritual powers. Will, in connection with either food or drink, must be subjected to the ego and held in mastery, if one is to be considered eligible to enter into the path of spiritual unfoldment. The self-will state of man is not permitted to make close contact with the Principles of Being, nor to partake of the qualities of spirituality.

Controlled will, as respecting appetite, leads to controlled taste and refined discrimination. Through controlled will, the whole consciousness is subjected to the Divine Laws, and is surrendered to the Divine Will. The Divine Will is the redeemed will of man. Will is redeemed through the operation of the Divine Laws that set up their authority in the consciousness, bringing the ego under the government of God. Redemption of will follows the control and mastery of its forces on the outer plane of living, though this control relates to both passion and appetite. The quickening of the Divine Will, at the dying down of the self-will, is that by which the inspirations of the Divine Mind enter the consciousness, and the ego begins to eat of the Tree of Life.

As will is controlled, one's taste and discrimination change, and substantiality of character is promoted. One controls one's own destiny only through controlling the will, though this also involves control on the plane of mind and soul. One's likes and dislikes are governed by the unfolding love and intelligence. It is through the operation of the will that choice is identified. The capacity of joy, harmony, color, music, indicates the developed taste and discrimination. Distinctive taste and discrimination reveal themselves in ideas and speech, giving character to consciousness, until one becomes original in thought and words, expressing from one's own center of being. However, it is not until consciousness of Truth is gained that one expresses perfectly from one's own center of being.

Eating is a primal function of consciousness. Governmentally, the Right of Food is the first privilege of man. The mystery of sin and duality relates to the transgression

of the commandment, "Thou shalt not eat of it." This has been associated with the sexual, and the eating of the unfolding forces of love and life, through sexual copulation. However, it is the Tree of Life in the midst of the garden of consciousness that egos, involved in sense consciousness, are forbidden to eat. This forbidding, in the Law of Reversal that characterizes mortals, reacts to the desire to eat of this Tree; though it is not until consciousness is spiritually born that it can partake of the fruit of Being.

A tree signifies the unfolding intelligence. The Tree of Life is gained by dying to the knowledges developed in the tree of good and evil. Dying is cessation, therefore one must cease to eat of duality and enter into the capacity to eat in oneness, if one is to gain the Tree of Life, and eat, and live forever. Man is not expected to appropriate to himself the Qualities of the Spirit, for the Divine Self is the fruit of the Tree of Life. The violation of the commandment, "Thou shalt not eat" led to adulteration of living as well as eating. However, the adulteration represents the diversity of Infinite Intelligence. Through the mixture of the Infinite qualities of Intelligence with the forces of the world or unredeemed consciousness, form is identified. Form is identity of consciousness, for there is no formation of the essences of the Spirit without the energies of matter and darkness. This is the mystery of the disobedience of man, leading to the capacity to be consciously formed, so as to become conscious of himself as man. Mortals come into the Light of Truth through having finished progression in darkness, and through ceasing to eat of the dual tree of knowledge; though they can only cease to eat when the forces of darkness are known.

The "Thou shalt not drink," identified as a fiat of government at the end of mortality, was projected as a test to unfolding consciousness. The violation of this fiat, in connection with government, led to dissolution of materiality, though it also was brought to light through the agitation that arose. The violation of the commandment,

"Thou shalt not eat," led to identification of form, while the violation of the fiat, "Thou shalt not drink" led to dissolution of energies that had been formed. Eating and drinking symbolize the land and water, respectively, of the Creative allegory. The functioning by man of eating and drinking, as well as the violation of laws set up concerning these factors, hide the mysticism of forming and unforming mortality; though the mysticism is in the Laws that are at work behind the symbols.

The Tongue, as a servant to speech, relates to the spirit of man. The mouth, the instrument by which speech is expressed, signifies the opening of the Word in consciousness. The mouth, through its beauty, is also related to soul. "Cupid's mouth," affected by the feminine sex, signifies the awakening of consciousness of Beauty, though Beauty really arises from the awakened spirit within. Beauty, as a spirit, is within the soul of man, though manifested particularly in relation to women, the soul principle identified in form. Beauty is another name for the Woman Principle. The Woman Principle is the Divine Love that is one with the Man Principle, or Wisdom, the two being the primal parents of consciousness.

The mouth, through its functioning of speech, gives expression to the character of one's intelligence and love. It is also related to eating. Eating, in its spiritual significance, is appropriation of spiritual ideas. When spiritual ideas have been appropriated by the ego and made his own, as he would eat food, making it a part of his organism, one becomes in substance the essences of the ideas known. The formation of the essences of the Word is Truth, by which the reality of being is brought forth. It is not the mouth but the heart that gives rise to the substantiality of being; it being the spiritual eating, not the physical, that makes for the reality of being.

Tone is the combination of energies of sound, controlled to intelligence, that give rise to musical notes. While music is of the soul, it has its expression by means of tone and speech. Words give character to tones, directly or indirectly. This is to say that tones are interpreted by the

intelligence, either within the mind or by means of words, this giving character to their expression. Yet, tone can express without words but not without conveying to the listener a mental picture of that registered by the soul. Tone expresses according to the soul unfoldment, hence the mortal thought that one expressing musically must have experiences that develop the depths, as well as the heights of feeling. This idea is also entertained in connection with dramatic art, painting, and other expressions where tone, word, and color combine to picture the unfolding mind and soul.

Tone is of the spirit, soul, and mind of man, having expression by means of body. Intelligence as its spirit, love as its soul, unite as one to give expression to the mental picture, tone arising at the point where sound is formulated into intelligent expression. Tone is given outward expression by means of the organs of speech, the tongue and mouth serving in this function. One coördinated in feeling and intelligence, and subjected in the will (body) to the action of the Divine Will, speaks the new tongue. Such a one gives expression to spiritual ideas and the speech thus radiated becomes a light bearer to all who can receive it; the spoken word being especially fraught with the tone-qualities of the unfoldment of the speaker. The written words are more mentally conveyed, yet the ideas contained in them can silently voice the qualities of the Spirit when words express in Truth.

The most common aspects of tone are words. Words are the formulated energies of speech and are harmonious or inharmonious in character. They are agents of light or of darkness. The speech of the wise makes for life and light, while the speech of the ignorant intensifies the darkness already present. Egos emanate energies in words according to the status of development, promoting the mental, the psychic, and the spiritual. It is the development of love, or the lack of it, that gives character to words, endowing them with life or death. When words convey the known Principles of Being, the Love and Wisdom of the Spirit are projected; giving to all who receive

them the opportunity to be opened in the Principles of Being that made known the words. If one receives the words of Truth one receives the Truth that produced the words.

The mouth and the tongue, as organs of the Word's expression, have both been debauched by mortals, low in their development. The mouth, being the mental and spiritual aspects of the Word's expression, counterparts the sexual organs that represent the physical and psychical aspects of expression. Sensuality, associated with the mouth, in relation to exchanges of men and women, arises from the realm of hell that is below the consciousness of mortals as the subconscious plane. All unregenerated forces clamor for expression, and when development of intelligence and love does not permit their control, they control egos and give rise to iniquitous expressions, both in words and sexual acts. When the lie dominates the creature, the natural uses of the organs of the body are made unnatural; those so functioning becoming the seat of hell in the last day, as well as the residue of adulteration and degeneration that is gathered for dissolution at the end of the cycle.

The Tongue, as a four-fold organ, signifies the fourth dimensional ego. This is one united in spirit, soul, mind, and body in the Laws of Being (Lord). Conservation of words, discrimination as to thought, feeling, and act, development of refined taste in its many modes of expression, all relate to the sense of taste, and to the tongue, when spiritually discerned. It is not the perfection of the physical organism that makes for perfected consciousness; but the attainment of the spirit of perfection on the natural plane opens the Principle of Perfection from within, by which the fourth-dimensional ego is identified.

The form of the organism is inherent in the Laws of Creation that produced man. The qualities that enter into the formed organism, through perfecting consciousness, make it a suitable vehicle by which the Perfection of Principles of Being may be expressed. The Perfection of the Principles, expressing by means of the symbolical organ-

ism, operates to produce reality of being, which is the ego in the fourth-dimensional state. This ego is the Word made flesh, the vehicle by which the Word and its Qualities can perfectly express. Such an ego is the mouth of the Word made manifest, that is, the outlet by which the united Wisdom and Love can form the bodies of those attuned to these parental qualities.

All the perfections gained on the physical plane, in relation to any phase of consciousness, are for the purpose of permitting the Divine Perfection to express. It is not that man can have a perfect physical tongue, for example, but that what the tongue signifies can be perfectly expressed. This would be taste, discrimination, speech, language, reaching heights of expression on the natural plane. The Principles of Being make connection with the perfected natural forces, and the realities of being are brought forth; not as through man's will and desire, but as through the operation of the Divine Will.

### MEDITATION

Taste and appetite are now controlled in judgment and intelligence.

I know to eat, drink, think, and speak in keeping with Divine Wisdom and Love.

I rejoice in unfolding discrimination, in controlled will and speech.

## NOSTRILS: THE BREATH OF LIFE: DISCERNMENT

**T**HE Nostrils represent the inspiring functions of consciousness. Through the inspiring functions, they relate to the Breath of Life, spiritually, and to the lungs, physically. It is written in the record of the Laws governing the unfoldment of Man, that God breathed into the nostrils and man became a living soul. It is the inbreathing of the Spirit that opens consciousness to life, and identifies the quality of discernment.

A living soul is one quickened in the qualities of human love and intelligence. An ego, whose inspirations and aspirations have made for receptivity to the Inner Spirit, receives the Breath of Life, this being the reality of the inbreathing of God into the nostrils. The Breath of Life is called the Holy Breath. The Holy Breath is a name applied to the Holy Spirit, the influxing energies of Divine Wisdom and Love, by which Life is identified, and conscious consciousness of being is gained. It is through this action of God in the consciousness that the ego discerns the reality of his-her own being, and the relation of God and Man.

The inspiration and aspiration of consciousness are physically expressed by means of the lungs. They have their physical functioning as the inspiration and expiration of the breath; the receiving in and the giving out of the essence of Life. However, spiritually, the receiving signifies the capacity of consciousness to be impressed by the inspirations of the Almighty, that giveth understanding; and the giving out is the capacity to utter, by means of words, the intelligences conveyed. It is the connection with the Holy Spirit within that makes consciousness aspire toward manifesting the reality of being; that is, to actually be the Real Man that was idealized in the Creation.

The Nostrils pertain to the sense of smell. This sense

is so closely related to taste as to often be impossible of differentiation, though it is taste that pivots the sensations of energies rather than smell. Smell is a sensitiveness on the natural plane to the energies set into motion, hence, smell has its intimate relation to sound and its emanating energies. Sound is the motion of light on the interior plane of consciousness, but smell is the consciousness of energies, set into action through sound, this arrangement identifying the Law of Reversal on the plane of soul consciousness.

Seeing is the sensitiveness of consciousness to light, while hearing is the motion of the energies of light. Tasting is the motion of energies in soul, while smelling is sensitiveness to the motion of energies of taste. Sound, the emanating energies of light or intelligence, identifies hearing as its spiritual function, and smelling as its physical function. However, smelling and tasting are so at-one that they are discerned as one by the consciousness. The smelling of odors of foods develops the desire in the soul to taste what is smelt. Those who cook foods are often greatly satisfied from the odors that arise, a little tasting and much smelling satisfying the desire for food. The more highly progressed consciousness of man, identified in fourth-dimensional function, will satisfy desire for nourishment more from smelling than from tasting; though he himself will be penetrated by the ethers and energies of the kosmos, so as to be sustained by the universal rather than by the individual motion of energies. The fourth-dimensional consciousness will function smelling as the inbreathing of the qualities of the Word.

The Nostrils, two in number, pertain to the duality of forces that characterizes the natural plane of expression. The two are the means by which the oneness of the inner qualities are increased and multiplied. The two are the agents of the one to produce formation or tangibility. The One, and its Qualities, would remain invisible and unformed, without the agency of two. The One in the Creation is God, though the identification of the One is Christ. Both God and Christ are invisible Principles and

Qualities, though they have their visibility by means of Man. Man, when he really is, is the consciousness of the Principles and Qualities of God and Christ, therefore Man is spiritual when he is really manifested.

Man has his process of formation by means of the five senses. This is the natural plane of consciousness that is progressed first, for "that is not first that is spiritual, but that which is natural; then that which is spiritual." The spiritual has its inception at the translation of the forces, energies, and qualities promoted by the five senses, though this is the mental result, by which is the spiritual. The mental is the "John the Baptist" consciousness that goes before, by which the Laws of Being (Lord) can be set into operation to reveal the spiritual state of being. The mentality is identified by turning away from the testimony of the senses, this resulting in the gaining of the symbolical "living soul" or self-consciousness. The death of the gained self-consciousness opens the way for the identification of the spiritual state of being.

When the mentality of consciousness permits, through controlled thought, feeling, word, and action, the Spirit of the Almighty moves in the ego, and the inspirations of genuine intelligence are liberated. When one conforms in outer activity of thought, word, feeling, and action to these inspirations, one becomes a genuine living soul. The living soul is the perfected self-consciousness, identified in united understanding and will. This is the humanity of consciousness in which the divinity, or Son of God, can open to identify the living spirit. The gained humanity of consciousness is the Son of Man. However, the humanity that counterparts the divinity cannot be gained until the self-consciousness, perfected in mentality, has surrendered to the understanding and will of the Spirit, unfolding its spiritual inspirations. The living soul is an identification of conscious life, having its centralization of forces in the chest region, and distinctly relating to the lungs and heart.

The lungs relate to the spiritual pole of man's nature, and the heart to the physical, in relation to the nostrils.

The lungs function the breath and the heart is the distributing center for the emanated energies that liquefy, signifying the formation of spiritual qualities as the soul nature. The soul pertains to the water principle, and has its identification in the chest region. As from the formation of consciousness from within, the lungs typify the energies of the Spirit while the heart is the formation of these energies. The outer heart that is coupled with the lungs, as the vital organs, is the distributive center through which the emanated energies, inspired in consciousness by the Spirit of the Almighty, give conscious life to the organism.

The dissemination of the Holy Spirit is through spiritual inspiration, and results in the capacity to perceive and to conceive the intelligence and love of the Almighty. This dissemination is physically identified as the breath. When the Spirit inbreathes, all the respiratory organs are quickened, even as under emotional stress the heart may be affected. This quickening is equivalent on the spiritual plane of birth to the quickening of the foetus that occurs in the wombs of women, when conscious life is identified. Since it is at the quickening of the foetus that conscious life is identified, in relation to material birth, it is at the spiritual quickening, at the movement of the Holy Breath within, that conscious spiritual life and spiritual birth are identified.

The fluxing in of the inspirations of the Holy Spirit (Almighty) demands a fluxing out, hence, there is inspiration and expiration. The dual aspect of the Word's action pivots to the lungs and gives identity to breathing, yet, the outfluxing is through the nostrils. That the nostrils also identify the mental power of discernment, shows the intimate relation of the spiritual and the mental domains. This intimacy is joined with the physical, through the sense of smell, odors good or evil, likeable or dislikeable, being discerned by means of the mental faculties controlling the nostrils. One may even become "nosey" when over developed in the sense of discernment, the mental faculty that underlies smelling.

There is a universal dissemination of the Holy Spirit at the ends of cycles, by which the entire race comes under the Divine Laws, from the individual governed by these Laws. Every cycle has its messenger, the pivotal center of the Word, through which the Qualities of Being progressed are disseminated into the race. This universal action of God, witnessed the last cycle by the writer, gives rise to the capacity to smell the original essences of Creation; the heavenly essences manifesting as the aromas, and the hellish elements as the odor of brimstone, putrefaction and decay, that directly relates to the abode of hell. The movement of the Creative Force is as a breath, a fluxing in and a fluxing out of energies that pertain to the Qualities of Being, and their governing Laws. These Qualities may be felt as electric-magnetic forces that unform and form both the spiritual and physical energies, by which a new state of man and of the universe is revealed.

Mystically, the sense of smell may become very acute. This is to say, that when the sense consciousness is stimulated at the end of the cycle, because of the projection of the Holy Spirit into the natural domain, the aromas of the invisible worlds, both heavenly and hellish, may be mystically discerned. The writer has smelt and tasted death in this mystical experience, as well as experienced it, both physically and spiritually. She has also discerned (smelled) other odors relating to the chemistry of the dying organism of man and the universe. These odors arise from the "wrath of the Lamb" that produces the fire that burns up the world, this involving alchemical changes that can be spiritually discerned by one in conscious knowledge of the Laws of God, governing this process of transformation and translation. The "sweet savor" of the Lord can be discerned also, and the ecstasies of the Spirit felt.

The Nostrils, as to their physical identity, partake of the inner characteristics of the ego. There are many kinds of noses, with their forms and nostrils giving character or lack of it to the face, indicating the developed discern-

ment of man. The olfactory nerve is the messenger of the sense of smell. Unlike the ear, that hears because of dry membranes, the sense of smell is dependent upon a moist membrane in the nostrils. The sinuses, relating to the nose, must be in good condition, to accommodate the circulation of air in the skull cavities, as well as to function smell properly. The circulation of the air and breath is important to the health of the organs relating. The inflammation of the membranes of the nostril cavities is called "colds," this being nature's method of throwing off waste that is not properly distributed and eliminated. The intimate physical connection of the eyes, ears, and throat, indicates the condition of the sinuses and tonsils and other coördinating glands; the same intimacy being present physically in relation to these organs as is present spiritually.

Lower animals are greatly governed by scent, giving rise to instinct. The sense of smell can be impaired in man without impairing the vital functions of life, for man does not live by instinct, but by intelligence. The instinct of animals, especially the wild animals, functioned by means of smell, to a considerable degree, determines their food intake. The domesticated animals partake of the nature of man's controlled animal forces, and are greatly provided for through his intelligent coöperation. Man is not so sensitive as to scents and odors as are the lower animals, because no longer dependent upon this function as a means of protection, or of promoting the natural life. The Indians, representing primitive man, have a much greater degree of smell, it aiding in promoting and protecting their lives. Living closer to nature, they partake more closely of this natural instinct; though the Indians of our day have been educated and developed above the primitive desires and instincts.

Smell has its highest delight in the attars of perfumes to which the soul responds, though the odors of foods give physical delight. On the spiritual plane of unfoldment, smell is one with the inspirations of the Spirit that flood the soul, when intelligence and love permit, this giv-

ing rise to a quickening in the nostrils that resurrects the "Lost City" of consciousness, as well as odors of an ethereal nature. The "Lost City" is the center of spiritual inspiration and is located in the nostrils, a little below the middle of the eyes. One can discern the influx of cosmical forces and the outflux of the Creative forces from this center, this whorl of forces being the identification of the Creative Whorl, in its two-fold operation, by which God makes universal man (race) and the universe.

Smoking, relating to the nostrils, is significant of the fires of hell that centralize to the lost region of consciousness, that is, to the subconsciousness and that which is below. The issuing of smoke from the nostrils, present in smoking, is the manifest figure of the fires of hell that arose at the identification of consciousness. This fire has its actual symbol in the chemical odors that arise at the movement of the Divine Spirit in consciousness, for immediately the motion of the Spirit is felt in consciousness the forces adverse to the Spirit arise. These adverse forces make up the Adversary, which is the devil that has its abode in hell. Hell is the forces of chaos progressed, so as to set up their motion in adverse relation to the motion of the Forces of the Spirit. Hell is opposite to Heaven, the two being co-eternal centers, utilized as means of bringing forth the reality of being.

The smoking from the nostrils is significant of the universal fire that burns up the world at the end of Time, though this fire is kindled in the "wrath of the Lamb," and not by men and women who smoke. That both men and women have been coupled in this burning and smoking the last quarter of a century, is significant to one who understands the symbology of Creative Principles, representing a condition at the end of Time equivalent to the beginning of Time; only in the beginning it was a spiritual fire that moved to promote the sexes, and at the end it is a material fire that brings them to material equality. Females, governed by the males throughout Time, take on the standards developed in mortality instead of upholding the spiritual standards; this characterizing women

who make themselves equal to men, materially, by taking on the licentiousness of the senses.

Smoking materializes the energies of consciousness and makes one less sensitive to the finer feelings that issue from the Spirit. Smoking acts as a sedative, from a natural standpoint, dulling the sensibilities. This may prevent some suffering on the plane of the senses, but it also prevents refinement that results from suffering. Smoking is a sedative to the soul forces, as well as to the forces of the flesh, people resorting to it in times of mental and emotional stress. It can never furnish the aroma that will delight the human soul, but pertains purely to mortal development that dulls itself to sleep, instead of suffering the keenness of forces that makes for mental and soul quickening. Physically, smoking may produce inharmonies of the throat and the sensitive tissues of the nostrils, which culminate as diseases.

The use of drugs, by smoking, is an attempt of the self-consciousness to delve into the inner and hidden realms without having attained to conscious intelligence. It is common to egos, identified in animal soul, who seek added delights of a perverted nature. The use of opiates, however administered, when consciously resorted to by those who delight in the animality of nature, is an intensified form of perversion and debauchery, opening the egos indulging in the forces of the subconscious for the purpose of enjoying their sensations. These sensations open to one when in a semi-conscious state, the use of the drug inducing sufficient coma to permit the revelling of the forces on the subconscious plane. The use of these kinds of drugs debases the mind, degrades the soul, destroys the will, and prevents the influx of the intelligence of the Spirit through annulling the exercise of the natural intelligence, thus bringing the whole consciousness to confusion and chaos.

Discernment, the mental aspect of the nostrils, is a necessary factor of growth. It is the means by which egos, identified in the forces of good and evil, may promote their greatest growth by choosing the highest and best. It en-

ables one to learn by the experiences of others, furnishing an alertness of action that is all-around promotive of physical well-being. The physical should be governed by the mental. When an ego is mentally advanced enough to permit it, the physical activities and forces of environment should come under the authority of consciously expressed intelligence. Man is not a slave, but is expected to master himself and the forces relating to his environment. This mastery will permit the ego to eventually unite with the spiritual powers within the consciousness, by which the inspiration of the Almighty gives one understanding of all things.

It is the inner quality of smell that is important to the ego. This is the inspiration of the Spirit by which mentality is made alive, and the physical expression comes to be scientifically governed. To feel the "sweet savor" of the Lord (Divine Laws) penetrate the nostrils, and to smell the aroma of the heavenly domain, recognizing in this the penetration of the consciousness by the Divine Powers, is to be made alive in a real way. Being made alive, the Holy Breath can purify and redeem the consciousness, establishing one in newness of life and being. When the Spirit quickens the nostrils of man and one has become a living soul, then the dominancy of the mental is set up; by which preparation is made for the supremacy of the Spirit and its governing laws. This supremacy makes man a living spirit, subject to Divine Love, by which man is spiritually born, and revealed in reality of being.

### MEDITATION

I am established in the inspiration of the Mind of the Spirit.

I am a living soul because I am inspired to express the Qualities of the Real Self.

The free-flowing Breath of Life is active in consciousness, fashioning the real state of being.

## TOUCH: EMOTION AND SOUL ACTIVITY

**T**OUCH is a mystical sense, relating to spirit, soul, mind, and body. The mysticism of Touch is revealed when it is attended with emotional and soul activity. It is the feeling nature, though this nature is something more than that present when physical contact is made with outer objects. It is the inner sense of Touch that gives warmth to life and living.

Touch, as one of the five senses, is located in the skin, tongue, lips, though present because of the sensory-cerebral nerves. Physically, touch is of the nerves, having varying expressions in different parts of the body according to the grouping of the nerves. The sensory nerves exposed on the surface of the body produce pain; though certain contacts may by the same nerves produce pleasure. Touch is four-fold in nature, arising from the four departments of consciousness.

Touch gives rise to feeling, when related to the soul, yet, paradoxically, it is soul that gives rise to feeling. Even as the mental qualities promote the brain, and the brain in turn promotes the mental qualities, so is the relation of the soul and feeling. Feeling is two-fold in expression, that relating to emotional contact, and that relating to physical contact. One may be touched in the soul by what sight conveys to the mind, or by what hearing conveys. One may be touched by what is thought, or by what one physically feels.

The feeling that arises because of the activity of soul forces is called emotion. Emotion is both pleasurable and painful. Emotion is particularly grouped under love and hate, and their aspects of expression. Pleasure, joy, fun, ecstasy, kindness, delight, surprise, anticipation, and kindred feelings of a pleasurable nature, have their issuance from the Principle of Love. Every Principle is reversed on the plane of the material, therefore, hate and its aspects bring sorrow instead of joy; though people of

a hateful nature may get a certain enjoyment out of the expression of evil forces. This is a perverted enjoyment because of a nature reversed to the Laws of Harmony that are to govern the righteous expression of Man. Hate brings bitterness to the soul, and burns up the mental energies, making for chaos and disorder.

Emotion is grouped either as attraction or repulsion. That is attractive that gives pleasure, and that is repulsive that makes for inharmony and woe. Emotion is functioned by means of sensation, it having its inception in the mind. Sensations, as energies, carry over to the body by means of the sensory-cerebral nerves, though this energy is more easily recognized as pain and painful conditions identified on the physical plane. Emotions are felt in the soul and make for inner satisfaction or dissatisfaction, influencing the outer life by means of mental deductions and physical sensations. When the ego is sufficiently advanced in intelligence, one can control the emotions, this being one aspect of controlling will to understanding; for emotions are the will or motion of mental forces thought and felt.

All the senses relate to touch. Touch is the agent of sensation, when seen as a function. Seeing is the sensation of light functioning, hearing is the sensation of sound functioning; while smelling is the sensation of emitting energies that produce odors. Tasting is the sensation of energies contacted by the tongue, when physically identified, or by the soul, when functioned in its esthetic sense. Tasting is pleasurable or not, according as the energies tasted are combined. Sensation is the means by which knowledge is developed on the mortal plane. One grows by sensations, living in the senses before mentality is unfolded.

Primarily, growth is promoted by emotions, man knowing only what he has felt. Though paradoxically, what he has felt becomes what his intelligence named it, all diseases having arisen in this manner. "And whatever man called every living creature, that was the name thereof." The "living creatures," primarily referred to,

are the sensations of energies of Light, emanated by Divine Intelligence into consciousness. Ultimately, one grows by controlling the emotions, though it is spiritual knowledge that enables consciousness to take dominion over the will of the self-man, and to permit the opening of the action of the Divine Spirit; by which one gains Wisdom and Love. Animal man, living in the might and power of brute-strength, responds to sensations as they register on the soul or emotional plane, or as they register on the plane of mind. Emotions are kindled from the mental forces, as well as being the means by which mental forces are kindled.

It is what one feels that gives character to the consciousness. It is what touches the consciousness, soulfully, that makes impressions for good or ill. It is the inner plane of touch that promotes the nature of man. Suffering on the outer plane or the plane of the physical, because of sickness or death, or because of mental agony or antagonism, promotes the feeling nature, but it is the feeling that gives character to growth and not the conditions experienced. Conditions affect the life only in the forces they promote. The forces promoted are mentally cognized, the developed understanding or the lack of it, giving character to what is felt. The control of the feeling nature is one with the control of the mental nature, this preparing the way for the unfoldment of Wisdom, by which Divine Love is felt. It is the feeling of Divine Love, the quickening it introduces into the consciousness, that translates the organism and transforms the nature of man. This is symbolically reflected on the plane of material evolution by the translating effects arising from the love of the senses.

Mentally, it is what one feels that gives character to the ideas expressed. Ideas that are not felt are not really known, but only exist as opinions or beliefs. The feeling of ideas is two-fold, that which arises on the plane of the soul at their contemplation, and that which is physically experienced at the time of their application to the outer domains. It is the experience of the outer feelings that

makes for the actuality of the ideas, and by which their embodiment is effected. It is not what one thinks that changes the physical nature of man, but what is felt. When understanding and will are united as one, all thinking has a transforming effect upon the physical organism. Thus it is written, "Be ye transformed (changed in form) by the renewing of the mind."

Controlled emotions and feelings mean controlled thoughts, words, and actions. It means honor of conduct and poise of bearing. One is expected to feel intensely, but to be in complete mental control of the feeling. People who do not feel remain undeveloped mentally. The knowing of this fact does not sanction their plunging into gayety of "high living" in order to promote the capacity to feel. Any activity that is greedily sought, or intensely promoted, is not the natural procedure of living that makes for poise and worth. Life is an opportunity to think and to feel, to not think or not feel, in control, according as the conditions present themselves. One can always protect oneself from discordant influences by refusing to think upon them. This is the duty of the materially advancing and may account for their slowness to think; but when consciousness is not able to cope with the forces of evil it is not permitted to think upon them. This prevents consciousness becoming involved in forces over which it has no control, and which might plunge the ego into chaos and insanity.

The sense of Touch, identifying by means of feeling, when related to soul, gives rise to temperament, temper, temperature, and other modes of expression. The criminally inclined fail to feel, or feel too intensely in the direction of evil forces so as to become unbalanced. The greedy may be as unfeeling as the criminally inclined. Wherever feeling is not developed there is lack of soul unfoldment, which obstructs the unfoldment of mentality. Lack of soul reacts to lack of mentality on one side, and to lack of will on the other. The criminally inclined, representing the lower states of unfolding consciousness, when criminally dealt with, are thrown more into the

current of confusion and woe, this adding to the criminality of an unfolding race.

Capital punishment is the disruption of these organisms of consciousness, in violent death, this causing the forces aggregated as various forms of evil and ignorance to be projected into the race mind, where they are picked-up by those in attunement with them; this also aiding in promoting another crop of criminals. These forces of darkness progress with the forces of light, but responsibility for the darkness is in those advancing in the light; therefore the inhuman conduct imposed upon the lesser advanced by the greater advanced is a virulent form of self-righteousness that must be reckoned with at the ends of cycles. All must render an accounting at the end of mortality to the Divine Laws that are progressing consciousness of Man toward the attainment of the image and likeness of God.

People deprived of the expression of any of the five senses in one direction are often compensated in other directions. The development of the sense of touch to the blind is especially marked, though the deaf also share in this compensation. Because touch relates to feeling, and feeling is the energy of sensation that relates to all the senses, egos deprived of one form of its expression may have it increased in other directions. When one aspect of the senses is cut off, the counterparting one is increased in its powers of expression, this giving compensation to the one afflicted. The deaf are now enabled to hear through a mechanism that intensifies and reproduces sound, through contacting the skin; this also giving rise to capacity to express sound as speech, where dumbness is present with deafness. The skin, the physical center of touch, being that which encompasses the organism as an outer covering, is in direct relation to sound, the principle of form, hence the "coat of skins" put on by primitive man.

The skin is the result of the emanating intelligence, it clothing the organism like a garment clothes the body. It is the outer aspect of Wisdom, though mortal man instead

of clothing consciousness with Wisdom put on a "coat of skins." The skin is a protecting covering to the sensitive organism, having two layers, the outer being without sensation. The skin is a distinct center of touch, when its outer coat is penetrated, though it is also the conveyer of beauty and emotions. The emotional outlet of the skin is functioned by the lips and the generative organs, though the function of the latter is distinctly identified in relation to the sense of touch. The lips are the means by which the emotions of the soul are exchanged, though this may express in beauty and harmony, or in sensuality, according to the motive of emanating intelligence.

The law of compensation, as well as the law of retribution, applies in many ways to the unfolding consciousness of the natural man. A blind person may be a musical genius, or a deaf person function sound in a more soulful way. The capacity to know through the finger tips, common to the blind, and the reading of lips, common to the deaf, are interchanges of the functions of sight and hearing that compensate those in whom there is not a perfect balance. Lack of balance in the senses and their functions may be due to the law of retribution, that brings to cessation and chaos any force of consciousness that is excessively active or stimulated. When the sense of sight is cut off, the energies relating to the eyes are directed to the fingers, this making more sensitive the sense of touch. It is not unusual for one sense to become extremely acute in the absence of another. To be deaf, dumb, and blind, is to segregate the qualities relating, to the sense of touch, and to compensate the consciousness in some other way; especially when the advancement of the intelligence permits it.

Emotion distinguishes man from the animals. Animals have feeling which functions as instinct, but they do not have emotions as has man. The emotions of man function by means of the mentality. Animals are without mentality, though they have an emotional sense resting upon instinctive feeling, as evidenced by a cow's yearning for her calf when it is taken from her. But having no memory,

the yearning passes, later contact with the calf bringing no recognition. A dog that is whipped registers feeling that may later give different character to his actions, but this does not imply that the dog has mind by which to function memory and resentment.

Instinctive emotional sense and feeling characterize brutes, and in man, not developed on the mental plane, these forces may be of no higher nature than the animals. It is the expression of low forms of emotions and feelings that shows the instinctive progression of mankind. It requires considerable mental advancement for one to be untouched by the lower emotional forces. Therefore, those of low mental trend are not expected to have emotional control. These must be safeguarded in whatever manner possible, according to the conditions presented, for those more advanced must carry the burden of the lesser advanced, dealing with them in human ways; if the inhuman instincts of the lowly progressed are to be held in check. Inhuman consideration expressed toward those of inhuman tendencies is not capable of correcting the conditions, nor of promoting harmony; for under an exact fiat of Divine Law, everything increases and brings forth after its kind, according to the dominant feeling relating. Controlled emotions always make for advanced intelligence; even as controlled intelligence makes for controlled emotions.

Hard-hearted people advance the least and suffer less, though all forces progressed in a given direction, in the world of duality, will eventually react to the opposite pole of themselves. This is to say that a hard-hearted person will be made to suffer enough, eventually, to become soft-hearted. Contrariwise, a soft-hearted person will come to the point where to harden the heart is a virtue, and a balancing measure by which consciousness can be more harmoniously developed. Any tendency, excessively developed, will react to one of an opposite nature. The greedy become poor, the poor may become greedy. Balance is always to be sought in this world of duality, in which the two factors of progression, good and evil, in

their various modes of expression, are both mastered as to intelligence and emotion.

Intelligence, the emanating energy of light, produces sound, and sound in turn forms itself as soul energies, giving rise to feeling. Thus a connection is formed between seeing and hearing that gives rise to the sense of touch. Discrimination and discernment arise in the midst of this emanation, enabling consciousness to discern between the light and darkness, the good and evil, this giving rise to the sense of taste and to the sense of smell. It is at the point where discrimination and discernment arise that one is considered sane. This is to know the difference between right and wrong, when seen in its primitive interpretation. This primitive interpretation is still used in courts, regardless of the many complications of sensations that necessarily relate to a race at the end of its material evolution. The development of a factor of consciousness in one direction is its development in all directions, as well as the development of one of the senses is the automatic development of all the senses.

One is never more advanced than is the character of the developed feeling. It is feeling that gives capacity to the mentality, the means by which one thinks and knows. An unfeeling person may attain to knowledge, but it is ritualistic and unreal, having no actual adaptation to the life and affairs. It is to say that one's Wisdom is never of a greater quality than is one's developed Love; even as one's Love is never of a greater quality than is one's developed intelligence. Light and its emanation, otherwise designated Seeing and Hearing, fundamentally govern the consciousness; but as from the inner domains and not from the outer plane. On the outer plane, identified experiences and conditions that promote feeling and thought, have an influence upon the inner, even as the inner influences the outer. This is because "Heaven and Earth," or the unformed and the formed planes of forces, were created in one action of the Divine Mind. Even so, they are both affected by the activities of consciousness, functioned by means of the senses.

The sense of Touch also relates to the objective world. It embraces size, form, weight, measurement, judgment, etc. It is both subjective and objective in its functioning, relating to the inner planes of consciousness and to the outer conditions of living. No other factor has such an influence upon living as the sense of touch, when measured by feeling. Feeling is the totality of living, though after one has learned to feel intensely on the mortal plane, one must cease to feel, mastering the feeling to the understanding arising on the plane of mind. When feeling is mentally mastered, so that one is in control, one invites a higher intelligence, and a higher feeling is set into action. The united intelligence and feeling give rise to united Understanding and Will, this opening the consciousness to function Wisdom and Love, the inner correspondences of Understanding and Will.

Feeling ultimates in Love known. Yet, the feeling attending the promotion of mortal love must come to cessation before genuine Love can be known. Love is not a sensation or an emotion, but a Principle. This is not to say that it is void of feeling, but that when genuinely operative it is one with Wisdom; one with the emanated energies issuing from the Creative Laws underlying the consciousness, and not from the sensations of the flesh. Divine Love restores consciousness to the Edenic bliss, from which it was separated when man became lost in the sensations of the senses and set up the law of sexual love, which is the law of sin and death.

The serpent of scriptural fame is a name applied to sensation arising on the plane of the flesh, when intelligence went out to form itself. The Woman, associated with the serpent, is the pure soul quality that is mixed with the sensations of the flesh on the plane of mortality. Jehovah God, that oversees consciousness, and from which consciousness hides when influenced by the serpent, is the emanated energies (will) of the Spirit that should control man. This control is set up when the ego masters the emotions and feelings, developed in mortality, being untouched by the material forces. The man, also

associated with the Woman, in relation to this scriptural allegory, is the mental energies, set into motion when emotion is set up; the man partaking of that given by the Woman, according to the allegory. It is seen that spirit, soul, mind, and body (will) became involved, in their forces, in the sensations of making mortal man. It follows, when the mortal is untouched by any of the forces of these four planes, as they have been developed in the sensations of the flesh, that one can be touched by the Inner Laws of Being; and opened to their action (Divine Love), by which the immortal man is revealed and promoted.

The mastery of the serpent by the Woman, in consort with redeemed man or principle of mind, as set forth in the last chapter of the Bible, is a reversal of the condition incidental to progression in Time, as set forth in Genesis. At the beginning of the Adamic era, the woman and the serpent are arrayed against the Lord Principle and the man; while at the end the Woman and the Lord Principle are arrayed against the serpent and the lower elements of man; though the higher elements of man, as "Michael," are coördinated with the woman in repulsion to the serpent that is to be brought to chaos and dissolution. The serpent has its universal aspect as the materialized forces of thought and feeling. These are arrayed against the Wisdom (Male) and Love (Female) of the Creative Laws by which the New Order in the Ages is identified.

It is the soul that is lost. The soul is the emanated energies of intelligence that are lost in material thought and will. The lost soul is found at the end of mortality, but materially arises in the mortal element as greed, licentiousness, harlotry of forces. This is the animal man, the beast of nature asserting itself. But, oppositely to this current of force, the spiritual qualities control those dead to the enticements of the fleshly sensations; these becoming the living souls, by which the living spirits are identified. The first man, Adam, a living soul, is swallowed-up by the second Adam, a life-giving spirit. Man, when he is actually identified, is not an organism of emo-

tional forces and sensations, but is a consciousness identified in controlled intelligence and feeling.

Controlled intelligence and feeling, as they have operated on the mortal plane, give rise to Wisdom and Love, these characterizing Man in his-her real nature. This is Man from whom the curse of making himself or herself has been removed, as well as a consciousness established in which sin, sickness, sorrow, and death will be known no more. The glorious destiny of man is to transcend the animality of the five senses, and to be spiritually born, by which the body of reality can be revealed. This body will be dead-white in its appearance, though expressing beauty of complexion. It will be under the government of the Divine Will and be sensationless. This is not to say that man so premised will be without feeling, but that the bodily organism will not be subject to sensations arising from the five sense plane. It will be the form of being and will function the ecstasy of Divine Love and the harmonies of the Divine Laws. The manifestation of this body embraces the understanding of the present organism of consciousness, physically, as well as spiritually; and is attended with the control of the mentality, by which is the supremacy of spirituality.

#### MEDITATION

I am poised in Mind, and emotionally controlled.

I am conserved in thought and feeling, established in united Understanding and Will.

I touch all things in Truth, and control all things in Divine Love.

## HAIR AND BEAUTY

**H**AIR pertains to animality of consciousness in its relation to the mortal, though its ascending forces pertain to Beauty. Hair relates to the sensations of the flesh at its low point, and to beauty at its high point. Animals are covered with hair, called fur, while Man, though made to function the animal forces and to master them, is greatly free from hair; except as an aid to beauty and protection. The male is generally more hairy than the female, because more directly related to the sensuality of animality.

The beauty of hair associates itself with the head. A bald-headed race would not be beautiful. Hair on other parts of the body is a wise provision of nature, in service to the animal-man, as well as accenting the relation he still bears to the beast. The desire to eliminate hair from under the arms, from the legs, to pluck the eyebrows, in favor of beauty, is the attempt of Beauty to enthrone herself: it symbolizes the desire to separate man from the bestial nature and to set the body free from the bondage of that nature. This separation, however, must come through beauty of soul, mind, and spirit; these combining to subject the will of nature, and to reveal man as a new creature, freed from the characteristics of the beast.

The clothing of women, especially, with the skins of animals, the last half-century, is the symbol, revealed at the end of Time, that indicates the supremacy of the bestial nature from the beginning of mortality. Women clothe themselves with the skins of animals to enhance their beauty, disregarding that Beauty cannot rest upon the infliction of pain and the killing of animals. Many forces opposed to Beauty and harmony necessarily attend the slaughtering of animals. Women typify the soul which is seeking Beauty and Harmony. Instead of clothing themselves with the real clothing, that of qualities of redeemed soul and mind, by which the Body Beautiful

can be manifested, women are content to ape the animals and to wear the skins of beasts.

The "coats of skins," primarily put on by the evolving consciousness of men and women, consisted of material forces that subjected the spirit, soul, mind, and body to limitations and bondage. The revelation at the end of the Adamic era of the conditions existent at its beginning, reveals the bodies of women clothed with "coats of skins," indicating their subjection to materiality on the soul and the physical plane. The spirit of Beauty is thus debased by materially minded women who sanction the current of killing and slaying in all directions, by sanctioning it in one direction. The evolution of the mortal body may demand the flesh of animals as food, through necessity, but there is no occasion to wear the hides of animals to promote beauty. Beauty must rest upon the premise of harmony and not upon the promotion of inharmony.

The wearing of fur is an obnoxious practice and violates all the principles related to beauty. It is not a necessity, as some have proven even in the polar regions, hence is not needed for warmth. The writer keeps warm without the aid of furs, and is not a party to the violation of the Principle of Beauty, functioned by women who have not yet found the Soul and united it with the Spirit. It is a fact that one still must wear shoes, and in other ways subject animal products to the uses and comfort of man, but this is no reason why those who are to objectify the reality of Beauty need to adorn themselves in the skins of animals.

Beauty is another name for Woman. Woman, when revealed in reality is the Principle of Divine Love, the mothering Quality of God by which the real state of man is fashioned. The real state of man will be clothed in Wisdom and Love, the only "coat of skins" that is sanctified before God. The real state of man is not fashioned by forms of men being born from wombs of women. The Woman Principle that arises at the end of Time gives spiritual birth to the offspring of the Creator, as well as rebirth to humanity. This is the Woman that comple-

ments the Man Principle, by which the New Order in the Ages is identified. All women must attain to Woman, and all men to Man, before the Love and Wisdom of God can clothe the consciousness and reveal the reality of being.

The Principle of Divine Love is inclusive of Beauty in all its aspects. All ugly forces of progression, common to mortals, must pass before the Judgment Throne of Beauty and receive their death-blow, being superseded by expressions of Beauty that reveal the realities of Life and Being. Beauty attempts today to invade all departments of living. This is witnessed by the invasion of beauty on the planes of architecture, industry, transportation, interior decorating, manufacturing of cloth and other products, etc. This revealment of the touch of beauty is the Woman Principle making itself felt in outer ways; though the race reflects the actual expression of the Principle of Beauty that is identified in the spiritually progressed, who transcend the spirit of the race.

The Principle of Beauty is one with the Principle of Love. As Principle, both Beauty and Love free the soul and body, mind and spirit, from the ugliness of mortality, setting into operation the demand for righteousness and order. It is a farcical expression that does not promote substantiality of citizenship to be beautifully clothed on the outer plane and to leave unclothed the mind and soul. It is a violation of the Principle of Beauty and Love to be outwardly beautiful, but to remain inwardly full of "dead men's bones and all iniquities." The promotion of the Principle of Beauty and Love frees man from enslavement to the bestial nature, and adorns him with the comeliness of spirituality.

"Beauty is more than skin deep," an old adage, signified a deeper beauty than that of the surface of the skin. One may have a beautiful character and be outwardly plain, though contacting the Principle of Beauty in a deep, soul-satisfying way. Genuine beauty is of the soul, the mind, the spirit, the will. When genuinely revealed, it is the capacity to express the Qualities of the Real Man or Woman. Since the Qualities of the Real Man or

Woman cannot be expressed independently of the spiritual progression, Beauty is understood only when one has forsaken the wiles of the flesh, and has been opened to know the Real Self. The outer aspects of beauty have been revealed in many ways the last century, because the inner Principle of Beauty and Love has been unfolding. However, until Love is consciously gained within the consciousness, genuine Beauty cannot express no matter how progressed egos may be.

The bobbing of the hair of women does not alone relate to beauty, but reflects the outworking of an inner Principle. It is quite fitting that at a time when the mysteries of life, associated with Woman, are being unveiled, that corresponding outer changes take place relating to women. Their ascension on all planes of unfoldment the last century is not a happenstance. The first discourse on long or short hair is given by Paul in First Corinthians, Eleventh Chapter. He says if a woman is not veiled, let her be shorn. Evidently the time had come when women had to be shorn by having their hair bobbed, symbolizing the uncovering of the sexual mystery. While this mystery is uncovered in one conscious of Truth, the inner unfoldment of Principles reflects itself in symbols on the outer plane. The symbol contains no reality or truth, but it is used to promote thought in the race mind, that must learn to think by means of what it sees, before it can think in principles; like the child beginning to learn is given blocks and pictures, before it is given books to read.

As mystery relating to sexual forces, centered to women, the females of the race, was superseded with the revelation of the Mystery of Woman, and the principles governing the righteous birth of Man, the sexual forces long hidden were uncovered; giving rise to adulteration and debauchery, as witnessed the last quarter of a century. This was accompanied with the cutting of the hair of women. Short-haired women have been considered, in the past, as harlots, though it is interesting to note that when the Divine Laws declared the whole plane of morality in harlotry, by uncovering the Principle of Woman

and Divine Love, all women, generally speaking, were made the symbol of harlotry by being shorn of long hair.

The soul impetus of the race that prompts action is always in keeping with the impetus of mind that develops intelligence. The uncovering of the mystery of Soul, as Woman, was accompanied with the uncovering of the mystery of mind, this portraying itself, in symbol, in relation to the heads of women. Women typify the animal soul, and the head typifies the centers of intelligence racially unfolding. Racial women would naturally reflect the Principle working out by means of Woman, who shearing her head of material intelligence and her soul of animality of feeling, was the impetus in the Law that prompted the symbolic unveiling of women. The race-mind may think it acts in its own impetus, but the outer plane of consciousness is governed from within, and only reflects the progression of the inner Principles; though only those aware of these Principles can witness this plan of progression.

Women typify Soul on the mortal plane, while men typify Mind, in relation to the sexes. This is not to say that mortal women have gained Soul, or that mortal men have gained Mind, but they reflect these two factors of consciousness. As the Woman Principle of Divine Love, by which the mystery of sex was uncovered and superseded, arose in the Mind of the Spirit, this established among men and women a symbolical equality. This equality objectified itself by women making their heads look like the heads of men, with men being forced to become more soulful by being cut off from the pursuits of materiality. Bobbed hair of women does not mean that women have put on the masculinity of Mind, no more than it indicates that short-haired men have intelligence, for there is no truth in the symbol.

Since the active powers of the Divine Laws are in the womanhood of the race at the end of Time, marked changes are particularly noticeable in women, who reflect the inner movements of these Laws. This does not mean that women know anything about the Divine Laws, when

only reflecting them, but that they can be used to set an example when the judgment of these Laws is going forth. Before women can put on the intelligence of Divine Mind, they must attain to mental equality with men on the natural plane, superseding this mental development with the understanding of the spiritual. Men have to attain to the soul qualities, common to women, superseding these forces with the love of the spiritual. The Divine Laws are seeking to mate the forces of men and women, but this equality must be premised within each individual before it can express between individuals.

The attempt of women to ape the heads of men, by cutting their hair, as though this indicated equality, is a futile representation of advancement, though it may declare their sexual freedom. Women are wiser than men as respecting the real things of life, and it is no credit for them to become as materially minded as men. Bobbed hair does not indicate that women have put on the masculinity of character, but it is only a figure of that necessity. The same action of Life that forces women to become masculinized, forces men to become feminized, therefore the many endeavors on the part of men to develop the forces of beauty and soul. When women have inside their heads what bobbed hair typifies, viz., intelligence, they will have the gained masculine quality (Wisdom), and will not need to flaunt the symbol. Adorned with the gained masculine quality, womanhood will be beautiful, partaking of the nature of God, and mothering the real qualities of the race.

Symbols serve in pointing people to the inner realities that cause the reflections, but in themselves are nothing. Bobbed hair indicates that the womanhood of the race, hidden in the sexual mystery, is now uncovered; but because the veil is removed from mortal women does not imply that they are veiled with Truth. Both men and women must clothe themselves with the Wisdom of Mind that relates to the head, offsetting the sensuality of mortal progression by putting on the soul of love and beauty. Cutting the hair of women may typify the cutting-off of

the sensuality of females in the presence of the Woman Principle of Divine Love, but it does not reveal the reality of womanhood. Reality of womanhood is identified when reality of Beauty and Love is gained by women through putting off the enslavements of sense.

The effort of the Laws of progression to force men to become more feminine, and women to become more masculine, is an attempt to polarize each male within the consciousness so that the inner feminine can arise, and each female within herself so that the inner male can arise; without which polarization there can be no outer equality of men and women, and no rebirth of a civilization that will permit immortality. The Divine Laws never fail, though they may symbolize in crude ways their inner unfoldment, using the foolish things of men to bring to naught the things that are wise; and the weak things of men to bring to naught the things that are strong; and the things that are not to bring to naught the things that are.

Hair typifies strength of animality of forces. Samson lost his hair and lost his strength as a result. The beards of men are suggestive of virile animal powers, though as the manhood of the race is progressed toward a higher expression, strength and virility are found to be mental qualities. Manhood is measured by qualities of character gained and not by the animal tendencies. Hair always associates itself with the primitive animal, the sexual organs of the human (so-called) being the identification of this characteristic. The cutting of hair is significant of the desire to be freed from the animal nature, and its limitations and woes. Religious cults that promote long hair and unshaven faces, place their own interpretations upon ancient beliefs, bringing down to date the lies of mortality that must keep pace with the unfoldment of Truth. This is purely a formality, as hair is without power to connect men or women with Divine Powers, or to disconnect them.

The shearing of the hair of women at the end of Time, indicates the running down of the sensual current to

which women have been ignorantly held in bondage, though the shortness of hair does not free her from this bondage: her own developed intelligence and love will set her free. That hair has been considered the glory of a woman's head symbolizes the feeling nature she is expected to express in intelligence, rather than in subordination to sensuality. When the feeling nature of women is conformed to the Principle of Divine Love, the Woman Principle appears, and the spurious "glory of the woman's head" appears, with the bobbing of her hair. When woman is clothed in consciousness of Divine Love and Truth, she can be shorn of her sensuality, this symbolizing itself in the race as the voluntary cutting of her hair.

The uncovering of the Principle of Divine Love is the fulfilling of the law of sin, but this fulfilment is not without the uncovering of the sinful thoughts, feelings, and tendencies that have characterized mortality. This uncovering results in harlotry and debauchery of forces, loss of respect for law and women, as characterize the end of mortality; but the liberation of the hells is necessary before the Principles of Heaven can be enthroned as governing powers in the consciousness of those able to stand this trial, and to be born as free men and women. Before men and women can be free they must consciously experience bondage, hence, the end of material progression is attended with more intense bondage on one side and more intense consciousness of freedom on the other. Truth alone sets one free from the limitations of materiality but it must include a thorough understanding of the untruth, as well as embrace the fundamental Principles of Creation and their application to unfolding consciousness.

Beauty especially associates itself with women. When Soul is genuinely identified in consciousness, it will express as qualities of character in both men and women. Mind being united with redeemed Soul, by which the righteous Body can express, will reveal Man full of beauty and power. The righteous Body will be the temple of Man, free from defilement of love, and all that makes for

lies and delusions. Beauty has its highest expression in a well-ordered consciousness. Equality of forces of spirit, soul, mind, and body identifies Beauty, as well as Love of a spiritual nature. Men must be made negative in the masculinity of forces to beautify their souls. They have been so long the lords of materiality that it requires the destruction of mortality itself to release them, and to force the revelation of real manhood. The physical strength of men must be superseded by mental strength of character, so that women will not need to be made weak that men may make themselves strong.

Beauty relates to face as well as to hair. The significance of beauty of face is that which indicates the unfolding intelligence. Intelligence is one with feeling, and controlled feeling is the means of attaining to Soul, by which Beauty and Love of a genuine nature can express. Hair, as to color, relates to tone, and tone relates to soul development. The soul is the seat of beauty, color, and music (tone). Beauty of soul is often seen in the eyes, and radiates from the skin, the functional center of feeling or Touch. Beauty of body is progressed with beauty of Soul and Mind, though it is the Beauty of Spirit, attained through gaining the Truth, that transforms the whole nature of man; revealing him or her in genuine beauty of manhood and womanhood.

As the senses reach their zenith of development, beauty is more greatly revealed. This accounts for beauty asserting itself in the younger generations, even extending its influence to men whose facial features indicate the union of beauty with strength. While beauty has associated itself with women, the masculinizing of her forces in equality with the feminizing of the forces of men, gives to her facial expression a combination of strength and beauty. Now that the soul of the animal race is culminating its progression, the fruit of beauty, as it has been developed on the plane of mortality, is revealed in both sexes. Women have always had the quality of strength on the inner plane while men have been outwardly developed in this quality, but now both are being polarized so that

beauty and strength characterize the outer expression and the inner unfoldment. This is the case where consciousness is awakened and progressing under the higher Laws of Being; though many men retain the characteristics of the brute, and women the characteristics of the harlot.

The relation of sexual advancement to beauty is in keeping with mortal progression of animal mankind. Beauty and Love are developed in the law of sin and death, that is, the sexual law, in their racial characteristics, this giving rise to more beautiful and lovely persons at the end of Time. However, unless consciousness is reborn and substantialized in Beauty and Love, the fruit of mortality is lost in adulteration and irresponsibility. Beauty, to be genuine, must associate with mentality and spirituality of character. Men and women, to attain genuine Love and Beauty, must be shorn of animality of character rather than of hair. The animality of intelligence and feeling must be cut off, not the hair alone. Understanding must supersede the knowledges developed in the sensations of the flesh, and Wisdom come to crown the heads of both men and women, and Love their hearts, before the fellowship and comradeship they seek can be reality and fact.

Gray hair, the chief disorder relating to hair, is the result of physical changes taking place within the organism. The lack of certain mineral elements in the food results in lack of coloring of the hair. Anxiety and worry, and other forces that make for mental stress, burn out the elements of the hair and reduce it to a colorless, lifeless state. All elements are subject to mental energies. Gray hair has been controlled through consciously directed mental energies, but an organism that is freed from disintegration and decay is essential to assure the permanency of beauty and life. Gray hair is unnatural, but it is also unnatural for the organism of Man to go into age and dissolution. It is only because the elements that make up man are material and subject to law of unbalanced duality, that age and decomposition are present.

Gray hair symbolizes the burnt-out elements of the animal man, though it may also be induced by mineral deficiency. Anything that devitalizes the system or depletes the blood, reduces the elements that feed the hair, and leads to scantiness of color and lack of nourishment. Baldness may be traced to similar conditions, coupled with lack of vigorous circulation of the scalp.

Beauty is of the soul, but its spirit is revealed on the outer plane as good taste, harmony, and all that beautifies the physical plane. The animal man reaches the zenith of advancement at the end of Time, with Beauty also brought to light. Whether beauty is revealed as human characteristics, or in the outer harmonies, its development indicates the progression of Soul and its supremacy over the destructive forces of sense. That Beauty is invading the outer planes of living today indicates the Woman Principle in supremacy, though Her direct influences are seen as mental and spiritual unfoldment.

Parlors for the promotion of beauty have sprung up in even the smallest towns, developing the idea. Beauty has entered the culinary field, giving zest to appetite through beauty of food. It is not that the race has become vain in its pursuit of beauty, but that the beauty of Soul is expanding, preparatory toward a New Order, in which harmony and genuine Beauty will assert their powers and presence. The reality of Beauty and Love cannot be found by mortal mind, but the changing world is giving way to the realities of Life and Truth; permitting a higher understanding of the forces through which the race necessarily progressed, before it could put on genuine character and express the realities of being.

There was a time when the cultivation of beauty was considered sinful. Even now, there are people who hold to the "traditions," and who resent the advent of Beauty and Love. The expressions of feeling, whether love or hate, were considered sinful by the mortally progressing, when held to low planes of unfoldment. Now this necessity is understood, and people can go free from the law of sin and death that has so long held them in bondage.

It was sexual love and the mortal mind's conception of its expression that made Beauty and Love handmaidens of sin and shame. There is nothing enticing about Beauty and Love, when genuinely understood. They are visibly revealed as a Soul in attunement with the inner Spirit. If one's soul is beautiful, one's mental comprehensions are Truth, and living is made more harmonious.

Elegance is not necessarily beauty, though beauty may be elegant, as well as simple, in its expression. When inner Beauty is understood, the outer beauty is seen to be the inner qualities shining forth. To grasp the outer beauty without appreciation of that which brought it forth is still to express in greed and selfishness. The violation of Beauty is the violation of the harmony of the soul and of the spirit, thus promoting inharmony and woe. Beauty has nothing to do with cruelty or greed. No stretch of imagination, or mental expansion, can justify the adorning of women with the skins of animals as an adjunct to beauty. Until women adorn themselves with the inner Principles of Harmony and Beauty, they are not outwardly beautiful, no matter how they appear or dress. Peacocks are beautiful when they flaunt their feathers, but we do not expect them to express beyond the plane of fowls. The vanities of the world are promotive of discord and woe.

The passing of the animality of mortality will usher in humanity. However, it is the superseding of the mortal forces with the qualities of the immortal (spiritual) that ushers in humanity of character, by giving the race rebirth. This is the function of Woman, as God created Her to be, mothering living men and manifesting the harmonies of being. There will be no necessity to subordinate the lives of animals, nor to adorn women in their skins, when mortals take control of their own animality, superseding it with humanity and understanding. Cruelty must pass before Beauty can be. Love is the fulfilling of the Law, but Love enthroned is beauty of spirit, soul, mind, and body; revealed as harmony that will forever offset the inharmonies that have beset the animality of men.

Man and Woman, revealed in the character they were created to attain, are Beauty enthroned; Wisdom and Love joined as one, the eternal joy identified.

### MEDITATION

I am established in Beauty of consciousness and character.

I am free from sensual thought and emotion, established now in Divine Love.

Wisdom and Love are united, revealing the beauties of Life and Being.

## FACE AND INTELLIGENCE

THE Face is the outer aspect of the inner intelligence. The inner intelligence may not be consciously developed, but this will show in the face as undevelopment. Development of the inner intelligence reflects itself as light to the eye and character to the face. If the progression of life is not controlled in intelligence, the face will also indicate this condition. Lines of worry, anxiety, fretfulness, and other aspects of forces of thought and feeling reflect to the face, giving it character or indicating the lack of it. It has been said that the face is the bulletin board upon which one advertises victories or defeats.

The Face, the outer aspect of the inner intelligence, has its counterpart as the heart which registers the true status of the unfoldment. It is not the physical heart, but the spirit of man, as the heart, that pivots the developed intelligence. The face reflects what is going on behind the scenes, but where control of feelings is perfected, the face can be protected from registering what is inwardly witnessed. This capacity has given rise to the term "poker face." Yet, the face indicates what is inwardly developed, this making up its character or the lack of it, whether one wills or not.

It is the heart that registers what we know and are, this expressing in words and deeds, the channels for the expression of intelligence. Intelligence is primarily from the impetus of the One Mind, but its forces, reversed on the plane of self-consciousness, give rise to perverted intelligence or ignorance. Ignorance is the intelligence in negation, that is, the unworked soil of consciousness. Through struggling with the unknown forces, felt and experienced, one is developed in intelligence. Emotional stress makes one think and feel, this permitting intelligence to register, though this method of growth characterizes the race in its earlier stages of progression. When

one is more advanced, understanding is in supremacy, the will or motion of forces being controlled by mind and its emanating intelligence.

Intelligence may be grouped under four heads, Knowledge, Understanding, Wisdom, Truth. Knowledge pertains to the physical, Understanding to the mental, Wisdom to the spiritual, and Truth to Christ consciousness. Knowledge is developed through the promotion of the senses, the control of their forces giving rise to Understanding. Understanding characterizes mental development, and embraces a truer comprehension of all outer things, as well as opening consciousness to discern the inner plane of unfoldment, and the Law of Cause and Effect. The ultimate of Knowledge is self-control. Self-control embraces the control of actions and words, this leading to mental control. The ego, positioned in materiality, progresses from the outermost to the innermost, therefore is first concerned with actions of the bodily plane, this forcing the control of words. The control of words invites mental illumination, this giving rise to Understanding.

Understanding and controlled will go hand in hand. Will is the capacity to do, while Understanding is the capacity to know. This knowing and willing pertains to the outer plane of living, though it invites, while working out, the capacity to know from the inner plane and to be governed by its guidance. When one is able to control both thought and action, relating to the inner and the outer planes of expression, consciousness is being prepared for spiritual illumination, and the opening of the current of Wisdom that follows. Will, the capacity to do, is the means by which being is identified; for to do what is known is to be what is known. This being is the beginning of the Real Self, by which one is opened to the illumination of the Mind of the Spirit, by which is Wisdom.

Wisdom is not of the mortal mind, the mind of the flesh. It is of the Mind of the Spirit. One must have brought all the forces of mortal mind, relating to thought, feeling,

words, and actions, into control of a higher Understanding than that characterizing the race mind, in order to attain to the Mind of the Spirit. The race thinks in the mortal mind, judging greatly by appearance and by what is felt. Wisdom enters the consciousness when one is master of both thought and feeling. Mastered thought and feeling, as respecting the physical and the mental planes of consciousness, complete the natural man and give rise to the unfoldment of the spiritual, that is governed in Wisdom. Wisdom is the masculine pole of the Creative Law, and is gained when the intelligence of both poles of the mind of the flesh, the lower and the higher, is superseded with a higher spirit of knowing, identified through uniting will and understanding.

Wisdom embraces a higher understanding of the mortal plane of living, as well as introduces qualities of judgment, reason, balance, knowing, that could not be on the plane of mortal mind and soul. Wisdom gives genuine comprehension of the Laws of God governing the life of man, individually and racially, though it is not until Wisdom sets up her rulership and is climaxed in Truth, that the absolute Laws of God set up their government in the individual and in the race. The government of an individual in the absolute Laws of God is the introduction of the government of these Laws into the race, to bring it to a higher expression of unfoldment and being. Wisdom makes the knowledges of mortal mind to be foolishness, as well as supersedes the principle of Understanding with a more interior knowing. Wisdom gives man to know through its own spirit being opened in the consciousness, through controlled will, with which is controlled love.

Truth, the climaxed result of Wisdom is not thought out, but it is known. It is known because it is. Its isness is Being. Being is the Principles, eternally existent, that open in consciousness and set up their government, when consciousness has attained to a state of male-female union. This at-onement is the result of developed intelligence, coupled with controlled feeling and action. De-

veloped intelligence prepares a brain with coördinated faculties, by which the Mind of the Spirit is able to function. The Mind of the Spirit, together with obedience to its promptings, prepares consciousness to know the Truth. Truth that is known has already enacted itself in the life of the consciousness, for its knowing is one with its being. This is the case when it is opened directly within a consciousness in absolute identity; though the projection of the Truth known toward others will enable them to know, and the being of Truth to set itself up in those receiving it. In this way Truth serves all who will receive it, it being situated in relation to all like the sun to the planetary system.

The unfoldment of Intelligence in these four modes of progression reflects itself to the face of man, producing great outer changes. The writer has had the experience of not being known by acquaintances of a lifetime, due to changes wrought in the consciousness and the face in these modes of unfoldment. Creatively, Man as consciousness is the Face of God, that which reveals the intelligences progressed; though the Love of God is correspondingly promoted with the intelligence. Wisdom and Love (male and female), identified as one, is that by which Truth sets up its reign in the consciousness. Wisdom and Love are the inner counterparts of united Understanding and Will, the two great Lights of the mind of Man.

Intelligence is the characteristic of progression. No one wants to remain in ignorance. Ignorance is the primal lack, the basic reason for all lack. Lack takes outer form as poverty, and poverty is traceable to ignorance: even the failure to conform a financial system of government to inner bountiful Principles is an evidence of ignorance. Ignorance promotes lack, and the promotion of lack in one direction is the promotion of lack in all directions. When intelligence has been unfolded, man will demand considerations in living in keeping with his advancement, especially setting up on the plane of government systems of living that are compatible with his overcoming of lack and limitation. The only reason the limited

financial system has persisted is because of the ignorance of man, and his failure to unite understanding and will in all activities of living. The will to promote harmony in one direction is the will to promote it in all directions. Will is the executive power, the means by which one puts into action what is known.

Obstructions to the unfoldment of intelligence stunt the growth of consciousness and make for selfishness and woe. The limitations raised by religious organizations, who demand adherence to tenets, creeds, and doctrines, instead of demanding increased progression of intelligence, promote lack and poverty, even as the limitations raised on the plane of government. Religious organizations that say to their following, "This far and no farther," are not only antichrist in spirit, but are promoters of woe and discord, through setting limitations upon the unfoldment of intelligence. Even in this day, religious zealots still burn the books of other religious organizations, and members of churches hide their advanced literature in fear, this indicating the intelligence that characterizes these aspects of progression. The Laws of Life do consider motives and intentions, but act in exact science, rendering unto man even as he renders.

Nations show characteristic tendencies according to the progression of their people. The faces of national groups indicate the development of the national life, and the specific individual unfoldment. Where light is unfolding the faces and eyes of the people reflect it. Yet, the face can be a mask for what is thought and felt. People of cruel and selfish tendencies show it in their faces and bearing, though where outer nicety is promoted, a surface glamour may obscure the inner rawness of the soul and mind. Hypocrisy is a characteristic of mortals and things are not what they seem, nor are people, until understanding governs and one seeks to be true to the self. The study of faces is an interesting pastime.

The people of the United States, especially those born in the current of this national group, are more poised and balanced in their facial expressions than people of

many other national groups. Representing the higher current of mortality, the people of the United States have an inheritance of progressed intelligence, though they may need to consciously bring it into action in the life and the governmental affairs. Some national groups predominate in feeling, others in intelligence. The dominance of feeling gives us the hot and passionate racial types, while the dominance of intelligence gives us the poised type, though somewhat cold in expression. The German people are typically cold while the Italians are typically hot, though these characteristics pervade national groups. The people of the United States are either hot or cold, as a group, but through controlled thought and feeling represent a well-balanced state of consciousness; though still needing to become conscious of their birthright of intelligence and to enter into their inheritance.

The faces of the dead often reflect what has been developed on the inner planes, when consciousness has not been too intensely disturbed in the process of dying. One who has been serious in life to hide a tender heart often reflects the tenderness when there is no longer any occasion to wear the mask. Some people are more beautiful dead than alive, and vice versa. Death removes the mask of personality and exposes the developed qualities to view, though faces, dead or alive, must be read in understanding to assure proper interpretation.

Education is the racial mode of developing intelligence. People who have not had educational advantages usually indicate it in the face, as well as by means of speech. However, the School of Life may progress one into a truer expression of education than that obtained in schools. Religious education, more directly relating to understanding and the feeling nature, makes the greatest change in one's appearance. When spiritual development is experienced one may become quite spiritual in expression, showing the inner unfoldment in the face and voice. An ugly person may become beautiful in face through a change of heart and mind. A beautiful face may become sour and ugly through persistent habits of

anxiety and fault-finding.

Each ego brings into the world at birth the inherent characteristics of the inner plane of consciousness. These give character to the face at birth, when consciousness has become adapted to living on the planet. Family resemblances enter because of the related blood stream, it being the current in which the generative life is propagated. These resemblances are from the similar seed and not from the tendencies of similar thought, though people may, through similar thought in marriage come to look alike. This is not, however, without a commingling of forces in the sexual relation. The offspring relate to the forces developed in parents, but reveal their own characteristics, if generative forces do not dominate the consciousness. When higher mental and spiritual qualities dominate the consciousness, egos born into the world may not look like their ancestors, but be distinct in inner qualities of intelligence and in outer appearance.

The many faces of the many people of the race represent the diversified expressions of the qualities of the Infinite Intelligence, in modes of progression. As there are not two leaves on a tree alike, so there are not two people alike. Twins, related from the same sexual current, are more often alike than other people. Similarity of tastes and tendencies that often characterizes twins is promoted from the generative current out of which they are materially reproduced. If forces of a nature, higher than the generative current, dominate the egos being born into the world, the similarity is broken, even in relation to twins; though all people born of the flesh partake of the fleshly characteristics. They must be born of the Spirit to put on the characteristics of the Spirit.

The facial characteristics of the race are distinct from the animals, yet, since the animal forces are first within the consciousness of man, it is not uncommon to see people having facial expressions similar to animals. Animal mankind is the animal tendencies in processes of unfoldment. When these animal tendencies especially control the consciousness of man, the ego may look like particu-

lar animals relating; that is, bear a certain suggestion of the animal relating to the dominant animal force. The author recalls a man who had the facial expressions of a hog, and has often been impressed with the animal expressions in the faces of people.

The most human looking people are not consciously the most human. Their humanity of expression has been won at some time, so as to register as intelligence in the face, but other forces have arisen within the heart so as to control the present expression of the ego. There is no absolute law governing Nature's expressions. Nature, herself, comes under absolute authority of Divine Laws at given times in racial progression, but continues throughout the cycles to bring forth varieties of forces in forms of development. The faces of people greatly tell the story of their advancement, indicating their tendencies of thoughts, emotions, and deeds. When one understands the animality and humanity of one's own unfoldment, one can discern like characteristics in others, for all are cut over the same pattern, mortals and immortals partaking of certain characteristics, ordained in Divine Laws to be progressed and revealed.

When one keeps the mind stayed on spiritual principles and ideas, the intelligence of the Spirit is bound to reflect to the face, as well as being expressed by means of words and actions. Yet, man looketh upon the outer, while God looketh upon the heart. But if one has looked upon his own heart, and measured it to the governing Laws of God, one can also discern how in the hearts of others measure to like Laws, or fail to measure; for a tree is known by the fruit it bears.

### MEDITATION

Intelligence is identified in consciousness and expresses in face and word.

I face all things in Truth and radiate the light of Understanding and Wisdom.

The face shows forth the inner unfoldment. I rejoice in inner Light and Love.

## TEETH: ANALYSIS AND DIET

**T**EETH typify the powers of analysis and differentiation. Analysis is the capacity to dissect, discriminate, dissolve, and eliminate. It is the capacity to build up and to tear down, to preserve and to annihilate. Teeth, with their hard covering of enamel, typify the persistency of mind to master its invading forces, and the protection that consciousness is given on the outer plane, in relation to unfolding the inner qualities.

Teeth are temporary and permanent in nature, though the permanency of teeth is not after the eternal laws, for teeth dissolve and decay. The temporary is called the milk set, and is composed of twenty teeth. Twenty typifies duality, ten being the primal virginal principle: twenty is the positive and negative poles of the primal virginal principle, reversed on the plane of materiality. The permanent set is composed of thirty-two teeth, grouped as molars, bicuspid, canines, and incisors. Four wisdom teeth are added to the mature set, though not all people receive their wisdom teeth. They are called wisdom teeth because they come after maturity, but this is no indication of the wisdom of the consciousness, that measures its knowledge by developed brain, and not by teeth.

The number thirty-two is fraught with mystery only in its relation to thirty-three, the mystical number of completed natural and spiritual unfoldment. Thirty-two is a finishing point on the plane of mortality, giving rise to fulfilment of mortality when spirituality is unfolded; as the natural is fulfilled by means of the spiritual. Thirty-three is the mystical number of mortality's fulfilment, though it is also indicative of oneness of the spiritual and the natural, by which the Christ consciousness can open to perform its individual and universal work.

Teeth are for purposes of chewing, tearing, gnawing,

and mixing food, so as to prepare it for mastication in the mouth. The chewing of food aids in mixing its elements with the saliva, this being an important function for the nourishment of the body. The cleanliness of the teeth makes for purification, as well as prevents elements of decay from mixing with the food. The stressing of "seeing the dentist at least twice a year," is not to enrich the pockets of dentists, but is to promote the general health and well-being. Twice daily cleansing of the teeth aid in their preservation and in promoting the natural health. Cleansing with a flat dental floss also promotes the health of the teeth, it performing a service that cannot be accomplished with a brush.

Well-masticated food liberates the chemical elements of the food-substance, making for nourishment of the organism. Soft foods, in the form of cooked foods, hasten the decay of the teeth because of the lack of exercise to which the teeth are subjected. The introduction of raw foods into the diet aids the teeth, as well as permits the chemical elements of the food to enter directly into the blood stream in their pure state. Cooking destroys much of the chemical elements of foods, leaving the bulk of residue that is devitalized to supply the needs of the organism, this giving rise to food hunger. The residue of cooked food, lacking in vitamins, fails to nourish the organism and deficiency arises, promoting illness and tooth decay; as well as increasing the unnatural waste to be eliminated.

The exercise for the teeth should be natural, as the teeth should not be used to crack nuts, bite thread, or in any other manner that might lead to their injury. Teeth need plenty of lime to assure their stability, as well as other mineral elements, such as phosphorus and calcium that are obtained more directly from raw foods and grains. Diet is as essential to the health of the teeth, as the proper use of the teeth is essential to the benefit derived from the diet. Animals gnaw bones and promote the health of the teeth, but etiquette forbids humans this pastime, so they must seek other ways of exercising the

gums and teeth.

The Analysis of food is its reduction to its constituent elements, these being carried forward in the processes of digestion to nourish and to sustain the natural organism. The analysis of food is similar to the analysis of ideas of mind. The reduction of ideas to their many parts, seeing them from every angle, is to analyze them. Analysis of ideas exercises the brain, giving tonicity to the entire organism to which the brain relates. Even so, the analysis of food through proper mastication, gives physical tone to the organs of digestion, though mastication is but one step in the digestive process.

A thinker is a good analyzer. A good analyzer, deducing thought in sequence and harmony, necessarily comes to consideration of diet. Diet is as individual as is the thought, therefore no set laws can be laid down for the individual, except that which makes for harmonious combinations of food, and proper mastication. There is a harmonious combination of thought, it having its physical complement as harmonious combinations of food. The adjustment of the thought world, so as to make for purification, is automatically the adjustment of the diet and the proper consideration of the physical organism, in its relation to food. Some people arrive at consideration of proper thought through promoting proper diet, without realizing the intimate relation that exists between the two processes.

The capacity to analyze ideas in sequential deduction means a coördinated brain, a balanced nervous system, as well as makes for a more harmonious physical expression. However, the activities of the physical plane must be adjusted in harmony, if the well-being of the natural man is to be promoted. One might think indefinitely upon ideas of a supernature without directly changing the vitality of the organism, though a refined mentality, with accompanying purified soul energies, has a reaction upon the physical energies; but this may not carry over to the outer organism. If laws are violated on the outer plane of one's being, the advanced mentality can adjust the

outer man only through offsetting the violation. Inner advancement can not perfect itself so as to identify spiritual consciousness, without the tendencies of the natural man being conformed to the unfolding spiritual laws.

Faculties of the brain are developed through analytical thinking. However, the tendency to analyze material thought must be superseded with a higher capacity of thought, if analysis is to promote a consciousness of a higher nature. A developed brain makes for harmonious adjustments on all planes of expression, promoting the will to do and to be what one is willing to know. It is this coördinated unfoldment that reveals man in his higher nature, and which gives him dominion over the food elements, making appetite subject to intelligence and will. The mastery of appetite is essential in mastering the self, by which the I is the governing authority over the natural plane of living.

One may analyze thoughts of a material and of a mental nature. One may even dissect spiritual ideas, but unless one knows the Principles from which these ideas issue one's deductions are futile and temporary. Truth cannot be thought out by anyone, for it is revealed through the Spirit of God in man. This is the Spirit of Christ. Christ is the One, by which the Laws of God operate. Capacity to permit the One to act is through coördinating the natural and the spiritual, so that there are no more two planes of expression, but only one; and that the perceived spiritual idea and its expression in the life. This attainment enables the One to operate and to reveal the fundamental Principles of Being, or the Truth. One must have ceased to think, after much thinking has been developed, to permit Truth to be known; as well as have surrendered the will to the purpose of the Divine Will.

Truth has no perfect expression in the material world, nor can it be analyzed after the manner of the mortal mind; nor can one make a perfect illustration of the Principles of Truth by means of outer things. Truth is the result of a coördinated brain, identified through a conscious control of the natural and the spiritual forces

of unfoldment; and opens in consciousness because one has ceased to analyze and differentiate, through having reached their fulfilment. When one knows good and evil, the distinct dualities of mortal existence, one no longer needs to analyze and differentiate, but can enter into the knowing of Truth as to all things. Truth is the beginning of eternal life, the identification of the reality of Man as God created him-her to be. It is the capacity to eat of the Tree of Life, and to promote continuity of being without the necessity of birth and death.

Diet is to the body what thought is to the mind. It pertains to quality and quantity of food, to combinations, calories, and vitamins. Calories are the energies of food, vitamins pertain to the chemical qualities. All food, in the last analysis, contains its own spirit, of which we partake. The spirit of food, as chemical elements, has been found in the brain, especially foods that had organic identity, such as meats. Meats are positive foods, while vegetables, in comparison, are negative expressions of foods. Meats serve the lower organisms while vegetables serve the higher organisms. The advancement of mentality, so as to contact the Spirit of Life, naturally trends one in the direction of a vegetable diet. Fruits classify with the vegetables and are highly important in promoting harmony of the body.

Harmonious thought and sequential analysis are reflected in what one eats and how it is eaten. Simplicity of quality offsets variety of food, when appetite is in control. Diversity of food corresponds to diversity of thought, and when appetite and the mentality are not under control, people are slaves to the endless diversities of forces that characterize materiality. When mentality governs, one eats from the spirit of understanding and not from the sense passions of appetite. Concoctions of food on the natural plane have become as complex as the processes of diversified mortal thought and development. These complexes are superseded by simplicity of thought, diet, and living, when mentality governs one's unfoldment.

Foods classify as proteins, starches, fats, vegetables,

and fruits. There are acid and sweet fruits, starchy and non-starchy vegetables. Raw food is more natural than cooked food, but the use of uncooked food makes for unnatural results when it is first attempted. The digestive organs have been weakened by the use of cooked foods, hence, it takes some time and patience to build up the organism through the use of raw foods. The system must be cleansed of its impurities through diet and fasting, this giving strength and tonicity to the organs, enabling one to more readily partake of raw foods, with their live elements.

The essential quality of food is grape-sugar or grape proteid. Foods, low in their capacity of reduction to grape-sugar, are wasteful and make much work for the system, without supplying proper benefits. A grape diet is found to be curative in its nature, especially used to successfully combat the ravages of cancer. Fruit diets are desirable if the system is clean enough to receive their beneficial effects, but usually one must diet for a few days before going entirely onto fruits. Vegetables are considered the only foods that produce a purely alkaline effect in the system. Yet, until the organism of man is established in natural laws governing the physical plane, foods will have various effects, according to the development of the consciousness of the eater, even as thoughts.

The health of the teeth is dependent upon a balanced nervous system, and a balanced nervous system is dependent upon a healthy blood stream. The final result of food is found in the blood, as to its physical elements, though its spirit-chemistry relates to the brain. Over-eating makes the brain, as well as the liver, sluggish, and affects the capacity to think. One given to spiritual thought can greatly live on the spirit of ideas and principles, eating becoming secondary to one's existence. "Man does not live by bread alone," but every quality that issues from the heart (spirit) gives impetus to the organism, according to its character.

It is an interesting fact that a few people receive their third set of teeth, but in all verified instances, the ego has

gone into second-childhood, in some sense, to obtain them. It is as though the forces of consciousness, reaped in maturity, come to negation, and start again in keeping with progression in infancy. This is a phenomenon of nature, but it is not a standard for men. Attainment of the body that will not suffer decay is not the substantializing of the elements of the mortal body, but is the result of a new creature, brought into manifestation through the operation of the Laws of spiritual birth. Spiritual birth pertains to the consciousness, grown up in mortality, and ready to put off the limitations of the mortal, and to put on the limitless qualities of the immortal.

Analyzing the activities of life in such a way as to come into the understanding of the natural man prepares the way to know the qualities relating to the spiritual man. "First that which is natural, then that which is spiritual." Natural man is expected to perfect his unfoldment, doing all that makes for a greater expression of harmony and well-being. The advancement, common to the natural plane the last half-century, is incidental to the fulfilment of mortality and the revelation of the spiritual. All who can go forward spiritually must of necessity culminate the natural plane of unfoldment in understanding; as well as in the gain of will to know, do and be, that which makes for perfection.

Perfect teeth will be present in the body, fashioned from the substance-essence of the Word's activity in immortality. The hope for a redeemed body, that is, body redeemed from the necessity of decay and discord, is developed by means of mortals, but a rebirth is essential that the ego may be fashioned anew, after the image of the incorruptible seed. Incorruptible seed is the result of united understanding and will, by which the love of mortality is transposed to the Love of the Spirit. All advancement on the plane of the natural creature is commendable as means of developing the faculties of brain, that the Mind of the Spirit may project its Laws; by which man can be spiritually born and fashioned in Life

and Truth, after the Divine Pattern and Plan.

### MEDITATION

No sense obstruction can prevent the perfect analysis of all things, natural and spiritual.

I know to eat and to drink what the body requires to promote harmony.

The teeth express wholeness and perfection. I rejoice in substantiality of being.

## THROAT: GRACE, VOICE, SPEECH

**T**HE Throat is the seat of power. Power is in speech, but the throat houses the organs of speech. Divine Power is in words of Truth, it being the result of united Wisdom and Love, or the union of the male and female qualities of consciousness. Mortals are not endowed with Divine Power, nor are immortals, except they have attained to the consciousness of Truth. One must have become powerful in the dominion of the I, and have subjected the I to the authority of the Divine Will, thus becoming powerless, to enter into the functioning of the Divine Power. All power is to the powerless, when both are attained in scientific law. The head typifies Wisdom, and the chest region Love. The throat, connecting the head and the chest, is the identified Power of united Wisdom and Love.

The neck, the organism of the throat, is the symbolical seat of Grace. Grace is a quality of Love. The neck is a channel of giving and receiving between the head and the vital organs, the lungs and heart. The head, pivoting the brain, the seat of knowing, makes connection with the heart, the seat of feeling, by means of the throat, this giving rise to the expression of the qualities of both, as Power and Speech. Speech functions by means of Voice, and contains the power of developed intelligence and feeling. Grace is a spiritual quality, in its reality, relating the regenerating ego to Love and Wisdom, as they are projected from Christ consciousness. The stiff-necked tendency of the mortal must give way to developed intelligence and love to permit grace to identify in the consciousness.

Speech, the function of language, is powerful in the real sense only when it expresses in words that convey spiritual truths. Yet, mortally expressed language may be weak or strong, according to the power of the personality by which it is uttered. Throat is to the speech

what the violin is to music, the instrument by which voice is promoted and sound uttered. The organs of speech within the throat and mouth convey the knowledge and feeling of the one expressing. Words are fraught with power, or lack power, according to the unfoldment of the consciousness through which they are expressed. The vocal cords correspond to the strings of the violin, and the vibrations of words to the drawing of the bow. The character of the violin must be attuned to the spirit of the player, all being coördinated that is used to produce the desired tone of music; even so, throat, voice and speech, as well as the organs of speech, attune as one to promote harmony in the speakers and the hearers.

The organs of speech are made up of the glottis, the epiglottis, the pharynx, the larynx, and the muscles and cartilages relating, together with the tongue by which speech is uttered. The lips and palate, as well as the teeth, also relate to speech. Speech is the identification in consciousness (Man) of the unfoldment of intelligence. Through expressing ideas in words, consciousness is unfolded in capacity to know itself, seeing itself first as the product of its thoughts and words. An exchange of ideas with one's fellowmen develops the universal spirit of intelligence, as well as the love of the neighbor. Words expressed give stability to form or to the bodily plane; the progression of the bodily plane, individually, and racially, partaking of the character of expressed intelligence and love.

The Word, from which all that is made, means *to speak*. The Word that was with God, and which is God, from the beginning of the unfoldment of the formed world and man, speaks its Principles into expression, but it must have a consciousness sufficiently unfolded to receive its impressions, and by which it can make itself known. God speaks by means of Man, but Man is not, until consciousness has attained to male-female polarity within oneself. This male-female polarity is united Wisdom (male) and Love (female), the seat of Divine Power and Grace. Such a united consciousness speaks the Truth, for the

Truth is known by its being. Truth is not known through the spirit of mortal man, but through the Spirit of Christ in Man.

One may know the things of men through the spirit of man, but the things of God one knows only through the Spirit of God. The Spirit of God is Christ. Christ is the Truth. The Truth, therefore, issues from the Spirit of God; but the Spirit of God is functioned by consciousness attained to oneness (male-female being). Truth is conscious Life, the Way of God's progression among men. Man is created to function Truth and to reveal the Principles and Plan of Life, therefore people are not to be amazed, surprised or chagrined if the Ideal of God is revealed among men, and the Truth expressed.

Speaking is a God-given function and is to be conformed with the Word Itself, meaning to speak the Truth. One should not speak to be talking, but rather to say something of value. The expression of words is the means by which one learns, and forms one's being. Words are the formative powers of mind, the means by which the invisible thought-substance is made tangible on the bodily plane. Ideas are exchanged for the purpose of mental and bodily advancement, the form of ideas being as important as their spirit. Mental unfoldment develops faculties of brain, this permitting, when mentality is sufficiently advanced, the Mind of the Spirit to act, giving Man the inspirations of the Almighty. In this way the Word speaks itself into consciousness, not as by words as man speaks, but as by inspirations that convey spiritual truth. One, so positioned, is knowing the things of God, and is expressing them in the direction of others, by which the Principles of Being liberated can form themselves as states of being; this being the case when Truth is known and expressed. Speech, when functioned in Truth, is an expression of Grace, as well as of Wisdom and Power.

An intimate relationship exists between the organs of speech and the genital organs of women. Woman, in her true function, is the Helpmeet of the Word, speaking into

expression the Man and the universe God has idealized and made, though this is the speaking of Truth in the second coming of Christ. Women, as they have functioned in mortality are not Woman, but the limited aspects of the Woman qualities, confined in matter. They make up Hagar, the bond-woman, who has given birth to bastards; that is, states of consciousness not conformed to the Laws of Being, therefore illegally begotten. These are not to inherit with the children of the free Woman, who brings forth the sons of Creation.

The female organs resemble the organs of speech. Yet, the female organs of women will never produce Man as God created him to be, for he is spiritually brought forth from the redeemed Love, identified as Woman, in contradistinction to women who give birth to mortals. Woman, as the Helpmeet of God, the Word, speaks into expression the Seeds of Creation, the potential sons and daughters of God. The potential sons and daughters are the Qualities of Truth, gained through united Wisdom and Love, in which is the Life of the Spirit, attained through mastering the influences and forces of the life, love, and intelligence of the fleshly nature. The Creative Function of Woman, with its Formative Power, is one with the regenerated organism of Woman; that is, Woman freed from the love and knowledge of sense.

Woman, as the Overcomer, and the second coming of Christ, is the sexual love and knowledge *subjected* to the Love and Wisdom of the Spirit (Christ). Woman, in divine identity, is the Principle of Divine Love, with which is Wisdom also, for the woman is not without the man in the Lord. The Man is Wisdom when gained as a Principle of Being. Woman, identified as united Male-Female state of Being, is the Mother-God Principle, with which is the Father, by which reality of being is brought forth. The coördination of the spiritual and the physical, in the organism of the Woman, as the Overcomer, is the means by which the Foundation of the New Spirit and Body is laid, and the Order of Immortality is identified among men; as well as the means by which the virgins,

the sons and daughters of God, are brought forth as the first-fruits unto God and Christ. This is an actual operation of the Word, in consciously gained consciousness of virginity (male-female oneness).

Speech relates to proper breathing. Breathing signifies the inspiration of the Spirit, with its expiration indicating the expression of intelligence; hence, inspiration and expiration of breath are comparable to the inspiration of the Almighty that gives understanding and the power to express spiritual intelligence. The air from the lungs, through the bronchial tubes, gives resiliency to speech, therefore the necessity of proper breathing and posture to express proper tone. Especially when tones are expressed in rhythm, as in singing, is the function of breathing important. There is a rhythm in spiritually expressed ideas, though it also relates to the sequence of their expression.

Voice is to the organs of speech what light is to the eyes, and sound to the ears; it is the emanated intelligence expressed, corresponding to the going forth of the Word to make Man. Man, as he functions naturally, is of no greater value than his words, for words are the measure of one's intelligence and of one's worth. Industrially, one is of no greater value than is the dependability of the words expressed. If one does not honor his or her words, one dishonors oneself. However, one is not honored in the real way until one can express words of Truth; though one receives the honor of God rather than the honor of men, when established in this capacity.

Voice is the seat of intelligence, the emanated energy of united thought and feeling. Speech carries with it the vibrational energies of the speaker. When words are written, they convey the spirit of the writer, and give identity, in those who can receive them, to the qualities of character that underlie the words. Words are the product of thought, and if they are not endowed with substance through living, they convey heady knowledge, but are without virtue to benefit the life of the reader; except the reader can supply the impetus to make them living sub-

stance. If words are endowed with the spirit of life and love, gained through realizing their power in living, they convey a like spirit to the listener or to the reader. The life principle is not in the words, but in the consciousness of the one expressing them, though every word has its own energy rate but must be functioned in consciousness to set it into action.

Words, orally expressed, are more potent to charge the physical domain of consciousness with the power of the intelligences that have caused them to be known and uttered. Written words, when charged with power, project their qualities to the spiritual domain or the plane of the invisible, and become potent factors to form those receiving them, when the receivers supply the potencies of substance and life. Spoken words give physical character and promote the bodily nature of man. Words carry their own energy of intelligence, as well as tone of feeling. When words convey spiritual ideas and the Principles of Truth they are charged with the Power of the Spirit that has made known the ideas and Principles; but only those attuned to these energies can receive the Power conveyed, and be opened to know the Truth expressed. Even as on the lower planes of development, people must be in attunement to understand the ideas expressed, so attunement is necessary in relation to the expression of Truth. This accounts for Truth being received by some and repulsed by others.

Voice is divided into four parts, viz., soprano, tenor, bass, and alto. Soprano and alto are feminine, bass and tenor are masculine in character. Voice is four in character, like Man is to be, when completed in the character of the Word. The difference between the voices of males and females is in their pitch; yet, as consciousness becomes more polarized in its male and female qualities, voice takes on a certain similar tone in both males and females. Voice signifies the character of one's unfoldment, though mortal ideas progressed give sameness of expression. Soft-voiced women and stern-voiced men may have characterized the mortal race in its lower stages

of development, but a truer unfoldment of consciousness gives rise to voice that is balanced in tone and quality.

It is an interesting phenomenon that the voices of boys undergo a change at the age of puberty. This is in keeping with the mental development, which reflects itself in the males. Girls, representing the soul qualities made outer as feminine characters, do not experience this change of voice, but reflect on the bodily plane the emotional changes. Emotional changes register in the voice, conveying the feeling experienced as well as the mental power, men being more closely related to the mind and women to the soul, on the plane of mortality. There are no infallible laws on the plane of mortality, for the law of change characterizes mortal development. However, voice indicates the character of the speaker, though it is the innate qualities identified in the ego that give particular character to the voice.

Speech has its universal expression as language. Language is made up of vowels and consonants. The five vowels of the English language correspond to the five senses, while the many consonants represent the variety of ideas characterizing the life of mortals. The two additional vowels, sometimes used, imply the two added senses that are put on when mental consciousness is attained. The progression of the race is measured by languages, divisions of language characterizing different races and indicating the nature of their advancement. Some languages are more promotive of emotions than others, and this characteristic is present among races. The many races and languages represent the distinct racial qualities unfolding in mortality. They symbolize the universality of the Word's progression in limited consciousness.

The attempt in recent years to adopt one language, common to all racial divisions, is significant of the attempt of the Word to bring forth its own tongue. The tongue of the Word is Truth. Truth opens in all who attain to the Mind of the Spirit, and is the one language that is God-given. All attaining to Truth make up one Mind and one Body, the many expressions of the Word,

in reality of being. The desire for one language is the objectification of the desire of the Word to identify oneness of being, by which the reality of Man will appear. The tongue of the Word is a new one, though it utilizes words common to all people. The tongue of the Word is used to convey ideas and principles that supersede the activities of the mortal mind: these are understandable only to those who have, in their own unfoldment, transcended the activities of the mortal mind.

Anything that is not understood should be a challenge to promote understanding, instead of repulsed as non-essential. Consciousness should be ashamed to think or feel that there is anything it cannot know; though this is the impetus of the Word to make its All-knowing known, and can be felt only by those having the Spirit of God, or Christ. The quest for more knowledge and understanding promotes a greater brain development, and this permits the Mind of the Spirit to function, when one enters into the subjection of the material forces to the mental qualities. It is not that one needs to specialize in given directions, learning engineering or telegraphy, unless one's industrial tendencies trend in these ways, but that a general understanding of all things, as to their purposes and principles, should be present; if one is to make the natural unfoldment count toward gaining the Mind of the Spirit, by which Truth is known.

Man lives so as to know the Truth. He must first have the true understanding of the things of the natural plane, by which the faculties of consciousness are developed, before he can know the ideas and principles that transcend that plane. When one has perfected the natural plane, one has gained the self-consciousness. The surrender of the self-consciousness, for the purpose of gaining the spiritual self, is an essential requirement toward the attainment of the speech of the Word. When the spiritual self is gained, and the natural is controlled to the spiritual, the Word can speak, giving man knowledge of the realities underlying the bodily plane, as well as revealing the Principles of spiritual being. When the

realities underlying the bodily plane are known, there is introduced into the physical organism higher energies and powers, preparing the way for spiritual birth and bodily redemption. The higher advancement is attended with increased health and vitality, though the purpose of the Creator is not to perfect the mortal man, but to identify the immortal by which It may work out the Principles of spiritual being.

The tongue performs a two-fold function. It aids in masticating food and in expressing words. It is both material and spiritual in its tendency. The tongue can be subjected to perversions on the material plane, or to high-born energies of words that have opened from the spiritual. The tongue, as an organ of speech, is one of transmission rather than one of formation. Ventriloquists regulate voice and speech through control of muscles and breathing. There is no speech without tongue. People who are without speech are often without hearing, though having tongue and ears. The deaf and dumb who are so born, and who do not suffer any physical abnormality, have the seat of their difficulty in the soul and mind.

Hearing is more than a function of ears, even as speaking is more than the use of the organs of speech. Both are qualities of character, and if these qualities are disordered in any way they will bring forth disorder. Both hearing and speaking relate to the motion of energies, therefore relate to the will. When will is disordered, or when it is not developed, certain inharmonies present themselves. Idiocy, sometimes accompanied with derangement of speech, is the result of deficient brain organism, but may also be more deep-seated than the condition presented on the physical plane. It may be the result of sensuality of feelings, and motions of forces, emanated from parents or developed in the deranged organism. The deficiency affecting any part of the organism is directly related to deficiency of qualities that make up that particular part of the organism.

When organs, directly relating to the five senses, are disordered, these disorders can be traced to either the

violation of the righteous expression of the senses, or to lack of development of the five sense consciousness. However, the race is so old in its path of progression that we do not witness much disorder through lack of development; except as through those who are maimed by the cruelty of the more advanced and are thrown back into chaos through capital punishment. Nearly all the disorders that beset the mortal race are the result of excessive material development, this often becoming adulterous and abusive. It is a proven fact that a male, excessively sensual, may father an idiot, though little may be said about it. A man's seed is of no higher quality than the developed intelligence and love. A female, lacking in potencies of maternity, may mother an abnormality, but the active forces of the senses are dominantly pivoted to the males of mortality; to whom direct authority was given over the material world.

Grace characterizes speech when it voices qualities of Truth. People may be gracious on the external plane of living, this revealing itself as kindness and consideration. One must develop the niceties of mortality before one is fit to discern the adulteries. However, it is consciousness gained as Truth that enables one to judge the adulteries of mortality righteously, and to master them; though the mastering of adulteries is primarily the subjecting of the mortal mind and soul to the unfolding Qualities of Truth. Adultery is the mixture of forces of spirit and matter. One is expected to gain consciousness of the reality of being by overcoming the adulteries and impurities of mortality. When this overcoming is accomplished, the grace of the Spirit opens in the consciousness, and an ego is recognized as a beloved son or daughter. Grace, when genuinely identified, is conscious conformity to the governing Laws of Being.

Grace, in its human quality, is capacity to love that which makes for wisdom and harmony. It is the will to be what one knows one should be, even though mastery of adverse forces is involved. Grace is willing obedience to that which makes for the highest expression of Man,

and is gained through mastering the forces adverse to Truth. Grace and Truth go hand in hand, giving intelligence to one's words, and love to one's voice. There is a Principle of Grace extended in the operation of Divine Laws, by which many unfolding states of consciousness receive the influences of Truth, but it is not the purpose of this book to set forth the details of Principles of Truth; but only to relate them to the physical organism, as to underlying qualities.

### MEDITATION

Grace is present in word and action, promoting wisdom and love.

The Power of the Spirit expresses by means of words, when Truth is spoken.

Words, the forms of ideas, give substantiality of being, when expressed in Grace and Truth.

## SHOULDERS: RESPONSIBILITY AND SUPPORT

THE Shoulders are the supporting factors of the head. The head pertains to intelligence, hence, the shoulders signify the supporting intelligence by which we advance from one plane to another. These intelligences take the form of responsibilities on the outer plane of living. It is through responsibilities that man unfolds the faculties of consciousness, the giving of services inviting a like receiving under exact Law. The shoulders and the collar bones represent the supporting and responsible intelligences that promote the unfoldment of the natural man.

Primarily, the Laws of God are directly or indirectly responsible for all things. God is Principle and the Laws of God pertain to the application of the Principles, by which the righteous state of being is formed. This formation is dependent upon the ego becoming responsible on the planes of development, finally attaining to responsibility to the Laws of God, by which the real state of man is fashioned and made. The unfoldment of all things on the planes of living is the means by which the Plan of God for Man is unfolded and enacted. This is not to say that the Plan of God is unfolded and enacted in the forces of mortality, but that these forces serve to prepare consciousness to put on immortality, by which the Plan is known.

Immortality is the identification of consciousness in conformity to the Laws of God, by which the Principles of Being (God) can harmoniously unfold. It is in immortality that the Plan of God and its Laws can express, revealing the harmonies of being. Mortality is a measure of unfoldment by which the forces of spirit, soul, mind, and body are progressed among men, that they may function the Qualities of Being, and permit the reality of being

to manifest. The reality of being is Man conformed to the Principles and Laws of God.

Chaos or darkness is the indirect unfoldment of consciousness. While this phase of unfoldment could not be without the Laws of God controlling, yet it is not an expression of the Plan of God, but an adulterated aspect of it. Sin is known because of the Truth, but the sin does not issue from the Truth, but from consciousness identifying in darkness, or in lack of knowledge and love of Truth. The unfoldment of mortality does not issue from the Divine Laws, but from the chaos that is co-eternal with cosmos; though mortality is the soil utilized to advance the factors of consciousness unto the attainment of reality, or Christ Consciousness. When Christ Consciousness is identified, the direct rulership of God is set up and responsibility to the Divine Laws is upon every ego, demanding an accounting of one's life to their requirements; that the goal set for man's attainment may be reached.

Self-will consciousness, which is consciousness promoting itself in lack of knowledge and love of God and its governing Laws, assumes responsibilities for the advancement of the self. Man, in self-will has choice, and can choose to advance or not to advance. This choice is in relation to his assuming responsibilities or not assuming them. The responsibilities of the natural plane of living are controlled by the ego, in free-will or choice. He can make opportunities count for higher or lower advancement, becoming responsible or not, according to the spirit in which he works them out. One supports the unfoldment of substantial consciousness by assuming just responsibilities.

Mortals can shirk responsibilities, or meet them as though able to work them out, growing by the experience by mastering the forces involved. Responsibilities are invited by each ego in the karmic law. The karmic law is the one of sowing and reaping. "Whatsoever a man soweth that shall he also reap." If the experiences one attracts are not all that one would have them, the seed

that invites them must be changed by mastering the forces, and superseding them with an expression of higher intelligence and love. Whatever one needs by which to grow is present in the law of unfoldment. The fruit of tomorrow is the result of the seeds sown today. If one would control the tomorrows, let him control the todays.

Not anything happens by chance, for all things follow a karmic law, until one has gained sufficient advancement to connect with the inner governing Laws of God; when one controls his destiny by consciously expressed intelligence and feeling. When one is governed by Divine Laws that support the natural and the spiritual unfoldment, one can rest upon inner guidance, and permit the responsibility of progression to be carried by a higher power. This is not to say that one's responsibilities are less, when so governed, but that they are more easily borne. One has no personal life to live after the Light of the Inner Principles and Laws has been projected to the mind, for one's responsibility is in applying these Principles and Laws. The ego then finishes the karmic law and comes under the law of the Spirit of Life in Christ (Truth). Love is the fulfilling of the Law.

The responsibility of parents to their children is symbolical of God's responsibility for the race. God is responsible for man's progression in providing the Plan to be progressed, and when one has become conscious of this Plan, one is sustained and supported in the Laws of God. Consciousness, when developing through its free-will state, is confined to a Plan of God but there is no direct authority over man, except as is conveyed by the proper fulfilment of the natural forces of advancement. God cannot do for egos what they have not capacity to develop in their own doing power, therefore the necessity of developing responsibility toward their fellowmen. Man receives from God the equivalent of what has been given toward his fellowmen.

Consciousness must attain to Truth to enter the responsibility of God and its Laws; that is, to have the Laws of God operate in the direction of man to promote his

spiritual and physical well-being. Egos serve all men through serving God and its Laws, as well as serve God by serving all men in justice and righteousness. When an ego has reached the point of universal service, he or she graduates from the necessity of further progression in the law of sin and death that characterizes mortality; and is free from being born again on the mortal plane. It is at this point of advancement that all karmic debts are paid, and the ego absorbs to itself all forces it has progressed, superseding them with the Truth known, or bringing them to nothingness.

Children who have to assume responsibility toward parents, as occasioned by old age or calamity, have an opportunity to pay their karmic debts and to go free from the bondages of mortal progression; for the sooner they are finished, the sooner the ego will be able to identify in consciousness of immortality. The karmic law is finished where it began, that is, in relation to fleshly ties. Responsibilities, well-assumed, prepare egos to be spiritually illumined, by which they establish freedom from the bondages of mortality; or from necessity of further progressing in darkness and woe. Responsibilities on the natural plane of living open to one according to one's capabilities. One's calling is in keeping with the necessity of promoting service to one's fellowmen. The center of attraction is always within the consciousness. Others may appear to influence by what they say and do, yet it is what one thinks within one's self that determines responsibilities, or one's lack of them.

Responsibility of parents ends where children become self-supporting; though if parents cease to be self-supporting, responsibility of children assumes the status as that of the parents when the children lacked capability of supporting themselves. The necessity for children to become self-supporting is not to relieve their parents, but for the purpose of developing the self-consciousness and its responsibilities, by which genuine manhood and womanhood are promoted. Egos work to make the man or woman they are to be, and not to make money. Money

is the incentive by which they develop themselves. The mastering of unrighteousness and the gaining of righteous consciousness support the activity of Divine Laws, that fashion man in the image and likeness of Being.

When one becomes a self-conscious ego, responsible and reliable, substantiality of character is present, and the deeper things of life may be known and worked out. Each one is progressed according to capacities unfolded, each inviting his own opportunities of mastery and victory through the forces unfolding in the consciousness. All things on the mortal plane present forces that must be mastered, for not anything in mortal living conforms to the Divine Laws that will govern man, when he proves his freedom from karmic influences. One proves freedom from karmic forces when one is able to master them and to unfold a higher intelligence and love, in spite of the conflicts they present. Man must earn his right to harmony and happiness, by mastering the forces of mortality. This results in faculties of consciousness, by which the inner Principles and Laws can unfold to promote the harmonies and beauties of Life and Being.

The more advanced egos become the more responsibility they are given. "To him who hath been given much, much is required of him; to him who hath been given little, little is required of him." Yet, each according to his works is expected to meet all issues of life successfully and victoriously, this paving the way for the next step of growth. One must develop responsibility in many directions. When one does not know the inner Laws governing man, one may feel that his or her responsibilities are too heavy to be borne. This will result in round-shoulders, stooped posture, as if "one were carrying the world on his shoulders," as it is said.

Many burdens that people carry are forces of mentality not properly understood. Many of the burdens are imaginary pictures of the mind, or worry and anxiety about that which has not yet occurred. The seat of agitation is within the mind. It is for the purpose of mental agitation that man was turned away from the harmonies of Eden,

and made to till the soil of his own consciousness. Yet, the mental agitation does not begin in earnest until the Truth is perceived, which is to perceive the inner Principles and Laws governing the life of man. Then it is that real responsibility to master the adverse forces that make for inharmony enters the consciousness, for the possibility of freedom in Truth is at hand. The adverse forces are stimulated by the realizations of Truth, this making the ego responsible in overcoming all oppositional forces, by which he or she goes free from all inharmonies and bondages.

One develops financial responsibility on the commercial plane of mortal living. This enables one to develop character, and to promote opportunities of self-expression. Work is the means by which the unfolding qualities of consciousness are given outer expression, and the inner powers enter into the consciousness to make the man or the woman. The belief that people work to earn money is superseded, when intelligence reveals it, with the realization that one works to make oneself. Money is only an incentive in making man, like the candy offered the child is an incentive for the expression of services. Self-support is developed by the performance of services, with money the incentive toward self-expression. Commercial responsibilities promote support, though it is the attainment of the qualities of consciousness that makes the man which supports the unfoldment of the Principles and Laws of God; for which purpose responsibilities exist that make one self-supporting.

Financial responsibility becomes burdensome, if one does not learn to rely upon the Infinite Resource. One can practice this reliance only when mentally and spiritually advanced. The natural man depends upon himself and his efforts, not being able to discern the things of God, unless the natural fails him and he is forced to seek after the Real Self. One can, through mastering the material forces, be opened to the inner spiritual qualities, and in this way come to know the inner Principles and Laws, and to be supported on all planes of expression by them.

This is to say, that one can think and speak from a higher intelligence, feel from a redeemed soul, aspire from a different spirit of Life, and act from a will controlled by intelligence. Man is not an animal, but is created to express the righteousness and order and justice of God and Its Principles and Laws.

There are social responsibilities that must be worked out by all people. First, the responsibility that members of a family owe each other, for the first line of defense, relating to a member of a family, is the other members of the family. Outer aid can be sought if family aid is impossible, even as one develops the community spirit after one has developed the family spirit. People exist in families and in communities to serve each other, developing love and other qualities of character by their association. This service has its repulsive, as well as its attractive modes of expression. The important responsibilities are not always pleasantly assumed. It is easy to assume responsibilities when the reward is good, but to assume them in spite of self-losses, and at the sacrifice of the self, is an expression that develops consciousness above the race-mind and thought, making for greater growth and victory.

The most efficacious way of serving others is in meeting all things in a responsible spirit, so that the forces relating are controlled in thought and feeling. In the degree that one individually masters an evil force, in that degree mastery of that force has identified among men in service to all. This responsibility entered the race the last century, promoting in a group, advancing in intelligence and love, the capacity to master racial forces, that has led to a greater freedom among all people. Yet, each ego can go free only through mastering within himself the forces that make for bondage in the outer experiences. Finally, when one's consciousness has attained to Truth, one meets all things in service to it, seeking always to bring "Satan and his angels" to nothingness, thereby establishing the responsibility of God and Christ among men.

Everyone must advance to the point where he stands on his own responsibility. This is to say, one comes to know that it is the unfoldment within the consciousness that invites the good or ill into the life, and that one must work out his or her own salvation. This does not mean that one is unaided by the intelligence and victories of others, but that one must apply to himself or herself what is learned, thus consciously attaining the victory over the forces that entice and ensnare, and that deliver to bondage. One must assume conscious responsibility in making the man or the woman. It is the trait of the first Adam to say, or to believe, that what others say or do has an effect upon the life. It is what one thinks and does in his or her own consciousness that forms all the connections, good or ill, that life presents. It is what one thinks and feels about what others say and do that affects the life, for others have no power to affect one, except as one gives power to their expressions. This realization makes everyone a center of responsibility, before God and before one's fellowmen.

One has responsibilities on all planes of living that are shared by others, like parents share responsibility in rearing a family, or the members of a firm in promoting a business. The responsibility of the particular ego is his or her own, and one is most influenced by what he or she thinks, feels, or does; regardless of what others say, think, or do. This is the truth, regardless of appearances, and once realized makes for glad responsibility in handling every matter, whatever its character, by which victory is realized. One is not a man or a woman in any sense of the word until this step of responsibility is taken.

The shoulders of man are affected principally by that which affects muscles, blood, and nerves. They are most important as factors of consciousness, standing for responsibility by which one supports the unfoldment of the Real Self. The scripture, which is an inner record of man's unfoldment, clearly indicates that righteous government rests upon the shoulder of Christ. Christ is the Truth. Truth is responsible for righteous government.

Righteous government is primarily the forces of spirit, soul, mind, and body controlled to Divine Principles and Laws; revealed when one has mastered the self and has died to the self-will and desires. When Truth is universalized, righteous government for all men begins its unfoldment, it being present in consciousness conformed to Principles of Being. This consciousness, projected into the race, in Laws of God, sets the standard of righteous government for all men, at the same time reducing the temporary governments to disorder, for dissolution and nothingness; though the failing of unrighteous governments is automatically attended with the revelation of Principles of righteous government.

The establishment of the self-consciousness in subjection to the I, and the I in subjection to the I Am, or Christ-Truth, through dying to the self, places upon one the responsibility of universal service. Universal service is possible only through one attained to universal spirit. Universal spirit is the Spirit of God identified, the dissemination of the Christ-Qualities into the race. Universality of consciousness differs from the individual in that it is the understanding in Truth of all things relating to the race, with the subjection of these forces to Truth. Universal service issues from Christ, and is for the purpose of bringing racial consciousness into subjection to the Principles and Laws of God.

Universal service attends the second coming of Christ, when the kingdom of this world becomes the kingdom of God and His-Her Christ. It is at this time that the racial conditions are universally disturbed, and all people are forced to seek after a higher understanding of Life and its governing Laws, through the dying down of interest relating to materiality and its course of living. The universal unfoldment and service of an ego are in the mastery of the forces of the race, because the Qualities of Truth, unfolded individually are disseminated into the race, as a Standard of attainment, and as a Judgment against that which cannot conform. The individual unfoldment of Truth deals with that which springs up within

the consciousness, by which the adverse forces are mastered and subjected to the Truth. The individual attains Truth or Christ Consciousness, thus becoming a servant of God by which the universal or racial advancement is served, this operating to prove up the race at the ends of cycles, and to advance the planetary forces; for the progression of the planet and the race is in one action of Divine Laws.

The responsibility of God that makes the race, enters the race at the ends of cycles of progression, and is liberated as Principles of Truth that prove the progression of the people and the fruit of the cycle. It is at the end of the cycle that the ego can say, "The Father worketh hitherto, and I work; now, I of myself do nothing; the Father within, he doeth the works." This is the case, however, only when one has contacted the Father within, or has been opened to Divine Laws. Those not so positioned have the opportunity to rapidly advance, if intelligence and love permit, at the ends of cycles, when the stimulating powers of the Spirit enter the race; though there is a standing at the end of a cycle, of the righteous states of consciousness on one side, and the unrighteous on the other. A tree cannot change the nature of its fruit when it is in blossom.

The shoulders of the physical organism should be upright. It is a fact that as righteousness is promoted one's carriage is affected. One is more upright physically as one is more upright mentally, unless deformity prevents. Uprightness relates to the entire spine. The development of more "backbone" in meeting the issues of life has a harmonizing effect upon the whole organism. The body is to the consciousness what a violin is to the violinist, the instrument upon which the forces of harmony or in-harmony are liberated. Man's responsibility is to deliver the body to the inner Principles and Laws, by subjecting the forces of spirit, soul, mind, and will. When this is done the responsibility of God, that of making Man in the image and likeness of the Creative Laws, can fulfil itself. Man, in divine-human nature, will love responsi-

bility for all things will work to promote the harmonies of life and being.

When consciousness has attained to genuine responsibility, measuring its qualities of unfoldment to the inner Principles and Laws, it will be supported by the Divine Will that sustains and protects. The curse of labor ends when one can rely upon the inner Substance for support and sustenance, knowing that the Creative Laws that made man can also support him. A righteous comprehension of the governing Laws of God also reveals the principles of righteous government, and establishes a substantial financial system that assures support to every citizen, in order and justice. Every ego arriving at the age of responsibility, or the age of twenty-one, will assume governmental services and be self-supporting. Women will be citizens in equality with men, and command their financial support through the unfolding qualities of their own being. The limited aspects of support that have characterized the commercial world in mortality will be offset, and a whole new order of industry and finance will characterize the immortal race. The establishment of the government that rests upon the Shoulder (Responsibility) of Christ or Truth places all people in righteous relation to each other, promoting righteousness and justice.

### MEDITATION

I am responsible for all activities of living and conform them to Truth.

I am responsible to my fellowmen through serving the inner Principles and Laws.

I bear all responsibilities, as of the Divine Laws, and rejoice in mastery and victory.

## ARMS AND HANDS: GIVING AND RECEIVING

THE Arms and Hands, two each in number, represent the capacity of Love to express. Giving and receiving, in balance, is the Law of Love. The power of Love is the capacity to give in such a spirit as to control receiving, the two being one in Divine Law of Love. This is possible only when one's giving is prompted by service to the Inner Spirit. The arms and hands signify the power of man to express away from himself, and to receive his own; though not until the dual nature is balanced in its two poles can man receive his own in the Divine Law of Love.

The Arms represent the power of extension, and are the means by which the forces of consciousness go out for multiplication, though this also includes the power to return the increase to the giver. The hands are the outlet for the unfolding forces of consciousness, and the fingers signify the means by which opportunities are grasped. This is their spiritual significance, for the functions and forms of the natural hide, in figure, the qualities of the spiritual. The arms, hands, and fingers, in material sense, can represent the grasping power of the mortal, stimulated by the greedy desire to get. Getting is reverse to giving, and its spirit is opposite to the spirit of Love that governs abundant receiving.

The Arms, relating to the chest region, in contradistinction to the lower limbs relating to the abdomen, represent the qualities of love going forth. Love is the expression of righteous power, though the power to express love is the will in righteous action. When the love of consciousness is polarized, through dual states being controlled as one, the power of the Spirit is expressed, and the will to be the real state of being is set into operation. The will of being is the love to be, and the combined will and love of being is the power of being; or the power to be the real state of Man.

The Love Principle centers to the heart, though the heart is the spirit of consciousness. The spirit of Giving and Receiving is the spirit of love going forth in righteous services to one's fellowmen. This is also to serve God. Balanced Giving and Receiving is the Principle of Love in action. This balance is present when one gives with no thought of receiving, fully conscious of the Truth that *Giving and Receiving are one*. This consciousness promotes expression of Qualities of Being, and gives extension to their activity and multiplication. When one gives fully, whatever be one's expression of service, a certain aspect of love is expressed, this inviting a more generous receiving; whereas, if one gives in a niggardly spirit, working in a spirit of disinterest, he or she will receive in a like spirit. What one gives expression to in one direction may be returned from another, there being no balance on the mortal plane of living.

It is written that the Hand of God is not shortened, meaning that the power of God going forth in the Principle of Divine Love, which is the Will of God expressing, can accomplish that for which it is expressed. The setting upon God of the belief of Hands and Heart, and other names of physical organs, has been the reason for people considering God to be person. The understanding of the members of the body in their spiritual significances, translating the organs to qualities of consciousness, gives an entirely different comprehension of both God and man. The tendency to consider God in terms of physical organism is balanced by the tendency to consider man in terms of spiritual qualities: even translating the physical organism to its underlying qualities, this making for union of God and man.

Giving and Receiving, in perfect balance, is harmony and love expressing. To give expression to anything, out of the love of expressing it, is to liberate the spirit of Giving, and to invite its equivalent receiving. "The gift without the giver is bare," implies the necessity of the giver having the proper spirit of giving. The spirit of giving is love. Love gives, hoping for nothing in return;

that is, not needing to hope for return receiving, because established in the realizations that giving is receiving. It is the reverse aspect of this Law of Love that promotes the natural good of mortals, though this good partakes of the nature of materiality. The Law of Divine Love is reversed on the plane of mortality, the exchange of sexual love promoting material prosperity.

When one gives to receive, the gift is selfishly expressed, and the spirit of selfishness obstructs the capacity to receive. One always receives as he gives. Yet, one will say he or she has given generously and received no consideration in return. It is quite possible that the giving was expressed in the selfish spirit and the receiving is in the same spirit, that is, nothing. The selfish spirit has no standing before the governing Laws of Life, therefore any giving in that spirit is failure to receive, for the giving is without the spirit of giving, hence is naught. This condition of giving will account for what appears to be lack of receiving; yet, the receiving has been in the spirit of the giving, in lack and nothingness. .

One may give and yet withhold in his or her spirit of serving, therefore the receiving is withheld because it is in a like spirit with the giving. Giving is not in the external thing expressed, but it is in the spirit that prompts the expression. "There is that which maketh himself rich, yet hath nothing; there is that which maketh himself poor, yet hath great wealth." When living in the duality of consciousness, one of the duals governs the other, therefore the control of the spirit of one is the control of the spirit of the other. The dual aspect, most consciously realized, is the governing one. Receiving is much more developed in mortal consciousness than giving. Receiving takes the form of getting, or trying to get, this being a violation of the law of receiving that hinges upon freedom in giving.

The letter profiteth nothing. It is the spirit that quickeneth. To give in order to receive is to give in the letter of the law and to receive accordingly; for one sets the standard of receiving by the spirit of his or her giving.

This may mean that one receives nothing, or something that is not desired, when one gives in the letter of the law. It is the spirit of giving that is important, not the letter or the thing given expression to. If one is true to the spirit of giving, it will invite its equivalent receiving in exact Law of Divine Love; though the spirit of giving must pivot to the spirit of Divine Love for a perfect expression of its Law.

One may give much in a given direction because the spirit of giving prompts, and apparently be disregarded as to receiving, but this has no power to prevent the equivalent receiving returning to the giver in heaped-up, pressed-down, and running-over measure. It is in the Law of Divine Love that Giving and Receiving are in perfect balance. How this balance works out on the outer plane is not for one to conjecture, for to do so is to violate the spirit of giving and to set up obstructions, thus modifying the receiving. However, if this is the state of consciousness, the modified receiving is one with the modified spirit of giving, leaving unchanged the Law of Giving and Receiving as one.

One may cast bread upon the waters, not considering any receiving, and in the course of fulfilment it comes back in heaped-up measure of increase, proving that Giving and Receiving are in balance. Love is the fulfilling of the Law. The love of giving that offsets the thought of receiving, that is based upon Principle and the necessity to keep the Principle, is the Love that fulfils all Law. Yet, not one jot or tittle of the law can pass until all shall be fulfilled, therefore Love is the climax of law fulfilled. The law is expression, giving and receiving, sowing and reaping. But before the Principle of Love can be known, people express through necessity, setting up sowing that is not compatible with proper receiving, thus promoting obligations and responsibilities that must work out on the natural plane. The mastering of all the opposing forces, developed in mortality in lack of love and knowledge of God and its Laws, is the fulfilment of the law of karma; by which the Law of Divine Love can set itself

into action in the life and affairs.

The expression of love is in service. Principle must govern the expression of service if one would touch the Law of Divine Love. One must be highly principled on the plane of natural living before one can be conformed to spiritual principles, or know what they are. This means that one must be fair-minded, impartial, unbiased, honest, true, sincere, faithful, loyal, genuine in feeling and word; all these expressions of qualities of character being the righteous nature of giving. Service is not in what is done, but the spirit in which it is expressed. If one does not work in a spirit of order, efficiency, honesty, one is not giving righteous service, and is directly cutting off one's own righteous receiving. This conduct, on the part of unfaithful givers, necessitates the system of greedy giving and receiving that characterizes the plane of mortal living.

Giving is not in the things exchanged, or in deeds, but in the spirit that prompts expression. Giving is as much an expression of mental qualities as of outer things. It is the spirit of giving that must prompt the outer exchange of services. This is the spirit of love that is impersonal and selfless. Since only egos who have transcended the selfish spirit, through mastering the forces of the natural plane and ascending to the spiritual, are impersonal and selfless in spirit, it follows that the Law of Giving and Receiving, which is the Law of Love, can operate perfectly only in the lives of the spiritually progressed.

The power of love expresses on the outer plane of living in services performed. Service, by means of acts, relates to consciousness for which the hands and arms stand. The opportunities promoted by such services are constructive or destructive, according to the spirit that prompts their expressions. The desire to get, which prompts so much expression of the mortal man, is a violation of the Law of Love which centers to the desire to give. The desire to give, without thought of receiving, is necessary to permit the action of the Law of Divine Love, by which the giver is genuinely blessed. Getting is

a primary step of growth, common to mortals.

The right arm is positive, the left is negative. This applies also to the hands. The right is masculine, the left is feminine. The body is identified in duality, though a certain coördination exists between the complementary dual poles in a state of health. It is the polarity of the male and the female qualities of consciousness that make up the organism that promotes harmony, and offsets the tendency of disease. However, this polarity is possible only in the immortal organism, though its capacity is promoted by a more harmonized expression on the plane of mortality.

The Arms represent the horizontal bar of the Cross, and pertain to the love of the neighbor; the perpendicular bar standing for the Love of God projected toward man and the universe. The love of the neighbor is the capacity of man to serve his fellowmen, when his expressions are governed by the Love of God. The love of the neighbor is premised to the Love of the Lord, or the action of God in consciousness. The Love of the Lord is the result of conforming the forces of spirit, soul, mind, and body to the inner Laws of Being. The greatest service that man can render, and by which the nature of love is determined, is to die to oneself. This is to subject the forces of spirit, soul, mind, and body to the Truth, by which all delusions and lies are offset. It is this attainment of Love that makes for spiritual birth, by which the temple of the body can be revealed. This is the spiritual state of being, begotten from the immortal character of man.

The immortal character of man is the spiritual. The spiritual is an exact opposite of the mortal. The natural is the mortal, though not until consciousness controls all forces of itself to the I is the natural expression of the mortal man identified. This is the identification of the human characteristics, in contradistinction to the animal tendencies that beset the selfish ego. The human prepares the way for the opening of the spiritual qualities, by which the immortal man is identified. When immortal man is identified, the Love of the Lord will unfold in

keeping with Divine Will, and the love of the neighbor will be naturally expressed.

Inharmonies relating to the arms and hands and fingers are incidental to the nerves, blood, and muscles, though accident, induced by thought and feeling not conformed to Love, is always a destructive factor of mortal living. Exercising the qualities of love and service assures more harmonious circulation of blood and nerve energy. However, too much activity on the plane of the material promotes inharmony, for there is no balance on the material plane. The body is inharmoniously influenced by the mental attitudes that do not conform to peace and harmony, order and truth. Mind, freed from the limitations of sense beliefs and opinions, promotes the free-flowing Life of the Spirit, establishing the whole organism in health and wholeness. Wholeness, however, of a real nature, can be present only when all dual states are established as one, through understanding the two for the purpose they were created. This is to establish consciousness in the Single Eye, or Light of Mind, by which the whole body can be full of light. This condition will characterize consciousness identified in immortality, that is subjected to the unfolding Principles of Truth and Being. However, spiritual birth must operate to bring forth reality of being, before consciousness is freed from sin, pain, and sorrow.

Immortality, as a principle, is projected into the race in the second coming of Christ. The first coming of Christ was the subjection of the positive forces of consciousness to the Divine Laws. For this reason, it is written that the ego through whom Christ was first functioned, sat down at the *right Hand* of God. The second coming of Christ is the subjection of the negative forces of consciousness to the Divine Laws. This is to permit the *left Hand* of God to be identified in power, by which the Divine Love, which is the Feminine Principle of Christ, can penetrate the race-consciousness for its rebirth. This is the projection of the Mother Principle of God that is one with the Father, the forces of the natural and of the

spiritual domains of consciousness being subjected to Christ at the second coming.

When the negative forces of consciousness are subjected to Christ, by whom is the authority of God in the earth, the hidden forces of darkness, hell, and death are uncovered for their annihilation; but the Arm of God is not shortened, that He cannot save. The restoration of the body to its immortal qualities marks the time of the great trial upon the earth. This extends not only to the particular egos, as organisms of consciousness, but to the body of the race, identified as government. Body is form, and the form of all things is disrupted and disorganized, pending rebirth and spiritual organization; when the Left Hand of God is joined with the Right in the expression of Divine Love and Wisdom.

It is interesting to note that the weapons of war are called "arms." They denote the powers of destruction, and are reverse to the powers of Love that comfort, uplift, and enlighten. A mother holds a child in her arms to show affection, embraces on any plane involving the arms, signifying their relation to the expression of love. Yet, Love is Principle when reduced to its spirit, therefore has its expression among men when principled states of consciousness are identified and serve each other. The two arms form a circle, typifying the endless Love that flows from consciousness, when union with God is established.

Giving and Receiving promote balance, equality, reciprocity, and harmony. When identified in the spirit of oneness, duality is overcome and wholeness can manifest. Sickness is present in the organism because oneness is absent. Oneness must be established at center, in union of God and man, before it can work itself out in the organism of consciousness and give spiritual birth to the ego. Giving and Receiving relate to the commercial world, being a form of selling and buying. Balanced finances are predicated upon balanced giving and receiving. Balanced giving and receiving, commercially expressing, promote honesty, justice, fair-play and consid-

eration in all matters of business, by which the Golden Rule dominates the greed for gold. Finances are the outermost aspect of an expression of service, being the love of life identified in the world of effects. Through mastering all things on the outer plane, as they relate to finances, one promotes the natural man into the capacity to be opened to the operation of the inner Laws of Love.

The Hands are centers of emanation of energies, as well as receivers. They especially relate to the Cross of Christ, the Law of Projection, for they carry energies from center and receive energies from circumference. The piercing of the hands with nails, on the Cross, is a figure of the opening of the centers in the palms of the hands, that constitute regenerating points of forces given out and received. These are complemented by centers in the feet, the lower and the upper limbs polarizing the consciousness in Love and Will, by which the Power of the Spirit is disseminated. This is the mystical relation of the hands and feet, as witnessed in the operation of Divine Laws in an ego, sanctified in universal service.

Spiritual progression, that relates to the Spirit in the application of its Principles to the outer plane, is identified through an ordered progression on the plane of the natural. Spiritual is the actualization of the Qualities of the Spirit. These are understood and known because their activities have been set up in the consciousness. This is the real way of spiritual unfoldment; though the projection of what is known of the action of the Qualities of the Spirit toward circumference, in thought, word, feeling, and action, endows the receivers with the capacity of a like opening within their consciousnesses, by which they come into the knowing of the Principles of the Spirit.

The Law of Giving and Receiving is operative on all planes, as from the center to the circumference. It is the Law of Love in modes of expression and progression. Life is so ordered that the many expressions of the natural plane, understood and controlled, lead to the unfoldment of the spiritual. Thus the body constitutes the organism

that houses the ego, and shares in the influences of the qualities unfolded within the consciousness. The emanated energies of the unfolding Qualities of the Spirit the last century, since the movement of the Divine Laws to prepare the way for the completion of mortality, have been projected toward the body, this giving rise to a greater expression of health; as well as more advanced healing methods. The completion of mortality is automatically attended with the identification of immortality, though it is the opening of the principles of immortality that governs the overthrow of mortality.

The movement of the Divine Laws climaxes itself in the movement of the Principle of Divine Love at the end of mortality, preparing the way for the identification of the race in potential immortality; and the spiritual birth of those who partake of the Spirit. The bodily result of this movement of Divine Love is the redeemed body, this becoming the polarized center of all positive and negative forces, by which the One, or Christ Spirit can be projected to the forces of the entire race and the planet. Thus the Power of the union of the Right Hand and the Left Hand of God is permitted to go forth, overthrowing the power of the world and the forces of mortality. This is the universal service of Divine Love, the result of balanced Giving and Receiving, as from Man (individual) to God and from God to Man (race; universal).

The Law of Divine Love, as the Law of balanced Giving and Receiving, invites its own, gathering to itself the first-fruits unto God and Christ. It also provides for the rebirth of the race, by which all people acceptable to its outworking, will grow in the direction of the Love of the Lord, by promoting the love of the neighbor under righteous government; to which they are subjected at the identification of potential immortality. Thus the Principle of Love, promoted in aspects of forces of love in the race, reaches its climax, giving birth to Man as God created him to be. Mortal love, utilized to reproduce mortals, when law of mortality is fulfilled leads to the gaining of Divine Love, by which immortality is identi-

fied. This is accomplished, however, through the death of mortal love rather than through its life.

The race as Man is the Body of the Creation, the circumference of the Center, by which the harmonies of God can unfold in the earth or formed plane, in keeping with the Principle of Divine Love. All victories made on the plane of the body are for the purpose of centralizing consciousness to Truth, by which the Principle of Divine Love (God) can subject all things unto itself. Then the Law of Giving and Receiving will be omnipresent, and man will ever be in the presence of the unfolding harmonies of Being.

### MEDITATION

I am established in equality of Giving and Receiving.

I grasp only that which makes for Love and Truth.

I express in Love, thereby promoting the neighbor's good.

## RIBS: ACCIDENT AND PROTECTION

THE Ribs, twenty-four in number, signify the basic number, dualized. The basic number is twelve. Twelve signifies completion, though dualized, it is twenty-four. As to ribs, the twenty-four are divided into seven true or sternal ribs, and five false or asternal ribs, on each side. The seven true ribs represent center, the five false ribs circumference. The seven true ribs correspond to the seven primal Qualities of Being, the five false ribs to the five senses. The true and the false are dual poles, relating to mortality, and when polarized give rise to consciousness of the One, or Truth. All twos or duals are controlled by the One. The physical organism reflects the twos of mind, and indicates the formation of the earthly, as from the Twain (two). The Twain is formed from the One, and is not dual, but one in spirit.

The seven true ribs on each side attach to the sternum, or breast bone. This bone signifies the center of Love, being situated in the chest region, the seat of the union of the soul and the spirit. The five false ribs on each side attach to ribs above and are sometimes called floating ribs. The twenty-four ribs signify the twenty-four elders of consciousness, or the twelve centers, dualized, and connect with the central seat of the nervous system and the dissemination of its forces. While the nervous system has its function in the nerves of the spinal column, the ribs also center to the spinal column, articulating by means of vertebrae at their dorsal ends.

The twelve ribs on each side indicate the duality of the twelve centers of consciousness, this identifying as twenty-four centers in the physical system. The twenty-four of the individual physical system become forty-eight in the racial system, this having its completeness in the government of the United States, which represents the perfected body of man. That the ribs are the framework by which the body is held upright and the internal organs

protected also signify their relation, as to forces, to the fundamental twelve principles of consciousness, by which form is produced. The interior processes of the Laws of Being are back of the plane of form, but are protected from contact with the outer plane, until the outer consciousness is brought under the control of the governing Laws of Being. This is to say, that the mortal man does not contact the protection of the Divine Laws, though he may partake of their influences through developed spiritual love and intelligence.

The Ribs are the supporting factors of the chest, giving man upright position. The ribs of animals are almost exclusively related to the thoracic region, affording protection of the organs enclosed, as well as support. Being positive and negative in their position, they signify the masculine and the feminine forces of consciousness, in pairs, as well as indicate the external position of males and females. The ribs are very significant of the twelve centers of consciousness, polarized, that is, of male and female qualities that support the unfoldment of the consciousness of Man; and suggest protection of the interior principles unfolding. The internal organs, protected by the ribs, signify interior principles, though the vital organs relate to the spiritual, while the organs of the alimentary tract pertain to the material nature of man.

Protection inheres in the Principle of Love. Protection implies something against which consciousness should be protected. The Love Principle has its centralization as the heart of consciousness, signified by the heart in the chest region, which is protected by the ribs. Mortal man is protected from utilizing the qualities and forces of the Love Principle by being turned away from Eden, hence is not permitted to adulterate the spiritual forces of love. The introduction of the spiritual energies into the material man, if this were possible, would result in the destruction of the material consciousness, without it having opportunity to complete itself on the plane of the natural. When the natural is completed and the consciousness is ready to receive the corresponding spiritual,

it is opened to understand the spiritual, in the degree that it masters the adverse forces that arise in the material or darkness. Consciousness is thus protected from laying hold of the current of spiritual energies to its hurt, receiving them only as it gives up attachment to the corresponding material forces.

Man needs to be protected in many ways. Mentally, one is protected against false conclusions, by mental agitation that arises from within, or from contact with others. This forces thought, this process continuing until one can think only that which relates to Principles of Truth. On the plane of the soul, one is protected from becoming enmeshed in emotions that are contrary to the Principle of Divine Love, by the dissatisfaction and inharmony they promote. This dissatisfaction forces growth and further development of the feeling nature, until, disillusioned on the plane of the senses, egos seek after the Love of the Spirit which alone generates qualities of being that are eternal.

Physically, man needs protection in outer ways. The world of chaos develops many forces that are detrimental to the well-being of man, and against which he must be protected. Accident is the most common affliction on the plane of chaos. Accidents are the result of forces of darkness progressing, without the modifying and controlling power of Light. They are incidental to a world that is not absolutely balanced or controlled in Divine Laws, but which is promoted in disorder, injustice, and inharmony. One can protect oneself only from accident through diligent attention, through offsetting fear, through developing courage, and through surrounding oneself with the protecting power of Divine Love; though one must be spiritually advanced to merit spiritual protection. Divine Love can protect only when consciousness receives its protecting power, through casting out fear and through relying upon the all-pervading forces of the Omnipresent Spirit.

Accidents are not a happenstance, nor are they automatic in formation. They are the climaxed results of false

and wrong combinations of thoughts, feelings, words, and actions that infest the mortal world. Accidents are to the outer plane what storms are to the inner plane of the planet, the accumulated result of combinations of destructive forces, liberating themselves at times when there is no controlling intelligence. When intelligence is alert, and the ego is relying upon the supremacy of Divine Love, accidents may be prevented. Hence, it is said that most accidents are the result of carelessness or neglect, meaning they are due to lack of intelligent thought and alertness. Children are trained to be alert to prevent accident, this training belonging to the mortal life, progressing in chaos. One can so transcend the chaotic forces as to be opened in the supremacy of the forces of cosmos or intelligence, and claim protection from the Higher Powers. However, this protection must be invited through spiritual thought and feeling, words and deeds.

Many safe-guards against accident are practiced by people, but the more complex mortality becomes the more progressed the race is in materiality, and the greater is the current of accident. There is no progression without waste, and waste registers as accidents by which people are taught. Mortals learn by calamity and attempt to offset the accident current by providing external rules of protection, all of which aid on the outer plane of living, but do not constitute the current of protection upon which one can absolutely rely. Protection that is dependable must come from the Inner Spirit. It must come from a reliance upon the Truth that Man is surrounded and protected by Divine Love, and no influence of chaos can prevent this protection. It is easily discernible that one would have to be unfolding spiritually to claim the protecting power of the Spirit; therefore it can be seen that many, not so unfolding, are left to their own alertness and attention to protect themselves against the darkness of chaos that is continually arising in forms of destruction.

It is a scientific fact that light or darkness, as to forces of consciousness, is promoted by the ego by the thought and feeling entertained. One can become so engrossed

with feelings of hatred, revenge, malice, jealousy, injustice, and kindred thoughts and feelings as to precipitate the forces of accident, and to be caught in their destructive influences. It is well to have attained to the capacity to discern that what one thinks and feels against another is thought and felt against oneself. This conclusion forces the selfish consciousness to protect itself, also forcing expression of protection toward others. "Whatsoever a man soweth that shall he also reap." If man sows to the winds of destruction, he will reap the whirlwind.

Mortals are endowed with fear as a safe-guard against accidents and inharmonies. While one may fear anything enough to invite the disaster it promotes, yet, normally expressed fear that couples with alertness of mind forms a protection to mortals, in the absence of higher capacity to protect themselves. The fear of being run down by an automobile makes one alert to assure safety, this being constructive in its outworking rather than destructive. Yet, because one is alert to avoid accident does not imply that one fears the accident in such a way as to invite calamity. The development of courage annihilates some of the primal fears, but it is not necessary to become foolhardy to be brave. If intelligence does not govern consciousness, fear must afford protection, though consciousness must attain to that point of progression where "Perfect Love casts out all fear." Perfect Love is possible only in spiritual understanding, and is the result of reliance upon the governing Divine Laws; because one has died to the self and has come under their jurisdiction.

Mentally unfolding students include in their wordy rituals the affirmations of protection. This is good practice, for the reason that the declaration of a truth will open in consciousness the forces adverse to the ideas of truth, from which one should protect oneself. When one declares, "I am established in the fearless Christ Spirit," the opposing forces of fear quicken that they may be controlled. There would be no cleansing of the consciousness, without this necessity and conflict. One would only

attempt to put the new wine of ideas into the old consciousness, without changing the nature, if one was not forced to take dominion over the adverse forces as they arise. One can claim protection in the name of Jesus Christ, the name standing for the action of God in Man, this inviting something of the influences of the Principles represented, according to one's capacity to receive them.

The greater the progression of Wisdom and Love in the consciousness, the less one needs protection; though one positioned in oneness of consciousness, is the most attacked by the adversaries of Truth. One so positioned is in mastery of the adverse forces, through individual unfoldment, but is also delegated to master the oppositional universal forces to Truth. One performing universal service is identified in the Principles of Divine Love and Wisdom, therefore is protected in the spirit they emanate; however much the adverse racial forces may attack the consciousness, centered in Truth.

Accidents are opposite to protection, yet, if consciousness, by its qualities of forces, is not related to the inner governing Laws so as to consciously offset accidents, it may be subconsciously protected in the midst of them. Thus people have peculiar experiences in the form of accidents, but escape unhurt because an invisible protecting power is in action, though it may not be consciously discerned. All the constructive, balanced, and harmonious forces of thought and feeling, stored up in the consciousness, act as protecting energies to man in times of need. On the other hand, all the destructive forces of thought and feeling, stored up in the consciousness, promote their own forces, and are attractive to invite the accidents and calamities that attend progression.

The need of protection gives rise to insurance. Fire and life insurance are the common ones relating to the accident and protection current. While life insurance cannot protect the one insured, it is considered a mortal forethought of those bereaved by the death of the one insured. Fire insurance is a protection against the elements, in that it may enable one to re-establish what has

been destroyed. It is not that any kind of insurance can protect one from accidents and calamities, but that it can provide financial means for rehabilitation, in case of destruction.

Death is the greatest accident that can befall man. Separated from the inner Principles of Being, identified in lack of coördination of the male and the female energies of Qualities of Being, mortals are subject to death. Death, in its relation to the eternal Laws of Being, is an accident, though man will continue to be subject to this accident until he is spiritually born, and graduates from the necessity of being mortally born. The offset to death is the offsetting of birth. Birth and death promote the law of sin and death. This law is superseded by the Law of the Spirit of Life in Christ Jesus, which is the Law of Divine Love. The Law of Divine Love makes for spiritual birth and the living death, though it ultimates in the establishment of the eternal being of man that does not need to be born again. If such a consciousness still needs to depart this world, by means of death as a dissolving factor of the remnant of mortality, the death is in the Lord, even as was the life; death having no power to affect the eternal character gained in attaining to consciousness of Christ or Truth.

Life insurance is animate, fire insurance is inanimate. This is to say that life insurance relates to consciousness, while fire insurance relates to outer things. It is not life insurance that promotes death, though reliance upon the protecting laws of materiality, as insurance implies, prevents reliance upon the Divine Laws that sustain and support. Therefore those placing their reliance upon the protecting Laws of God cease to be interested in the material laws of protection, such as life insurance implies. These seek to become members of the family of God, therefore go free from the karmic law that necessitates the upkeep of life insurance for financial protection. When karmic laws relate one's interests to others, one may have to suffer the limitation of life insurance until the dependents are established in self-responsibility and

support.

Fire insurance is a business necessity, occasioned by calamity that is promoted on the mortal plane. It affords some financial protection in case of loss by fire, but would be unnecessary if a substantial financial system characterized the race. It is possible, when one has mastered the outer destructive forces, by mastering their correspondences within the consciousness, to fearlessly connect with insurance without promoting the sense of accident or calamity. But, consciousness leaning with fear upon these outer modes of protection, promotes the forces of calamity and suffers the things that are feared.

The Ninety-first Psalm is the best insurance policy one can have. Its declarations can be relied upon, if one is spiritually progressed enough to permit their action in the life. When one has taken a stand for Divine Protection, one can understand the outer modes of protection, but would not fare so well under them. So long as consciousness is in fear of calamity, it aids in promoting the conditions feared. However, the race has developed modes of protection in the forms of insurance, looking upon them in financial ways, and is thus protected from too much thought upon the possibility of calamity. If this were not the case, calamities would be more prevalent because of the protective insurance promoted. The only genuine offset to fear is reliance upon Divine Protection, with Love influencing the life and affairs.

The author, early in her spiritual unfoldment, had opportunity to offset life insurance through coming to rely upon the Principle of Divine Love. She was not advanced sufficiently to protect herself from race-thoughts, so was forced to meet the effect of the belief that "some calamity is bound to happen" if one cancels insurance. A most severe throat disorder arose, though the chief point of agitation was from the plane of invisible forces that sought to hold their own against a higher thought and protection. Since the throat is the seat of Divine Power, and the center for the Word's expression, it is not strange that this center would be disturbed in the presence of the disturbed

racial powers that relate to life insurance. Pioneering in the Path of Truth's unfoldment, the author has met and mastered many forces of the race mind, not heretofore subjected to Truth, and which especially relate to the physical plane of expression. The physical pertains to the body, and it is the body that is now to be redeemed, the without becoming as the within, when the new creature appears.

The author, early in her spiritual progression, had opportunity to offset accident and other inharmonies that arose from the evil influences of the natural plane that were quickened into action at the quickening of Truth in the consciousness. Stepping off a high porch one night, she declared instantly, "God's Divine Idea Man cannot fall," and landed "like a feather," being very conscious of feeling "light as down," when touching the ground. She has walked in heavy rain and has been untouched by it; through knowing that she was surrounded and protected by the influences of Divine Love. This was attested to by others who witnessed the phenomenal result of her coming in from a rain with her clothes dry. These things are phenomenal only because they conform to Divine Laws that relate to the spiritual domain of consciousness; which are little known and used. When man is identified as spiritual being he will be constantly in the presence of harmonies; but conscious conformity to Divine Laws must be promoted to permit the identification of spiritual being.

The author has been protected against want by multiplication of money within her purse. She has made purchases of needed things, in the consciousness of God's sustaining and supporting care, counting the change with each purchase, only to find upon returning home that she had as much money as when she started shopping, though apparently very limited in funds. She has experienced the Fourth Dimensional Law, witnessing the direct revelation of things needed from the inner plane of ideas, in conformity to Principles of Truth previously realized. This is to say, that these experiences did not come because she sought them, but because she had realized their un-

derlying governing Principles, this permitting the perfect expression of their outer forms or activities. The author has had many evidences of the protecting power of the Spirit. She has been set upon by thieves, met in Truth one who sought to do her bodily injury and who collapsed at her feet in remorse and repentance; and in many literal and external ways has proved the protecting Power of Divine Love, as well as its sustaining and supporting presence. She realizes that many of these outworking Principles were for the purpose of verifying their inner unfoldment, and a forerunner of a new world in which the Principles of Truth will rule supreme, hence, has not tried to prolong their activity by concentrated thought. She realizes that the same action of God that gave evidence of its Power and Presence is making Man in the image and likeness of God, this being of greater importance than the making of things for his or her enjoyment.

The "rib story" associated with the making of a woman was greatly believed by people, materialized in thought and feeling. The Light of Intelligence, projected into the race the last century, has dissipated the clouds of ignorance, giving rise to Truth that makes null and void the lies of mortal sense. The making of woman from a rib is a figure in words hiding a mystical truth. A rib is a polarizing point for two halves or two parts, like the rib of an umbrella, or the rib of a leaf. Where there is polarization there is a new beginning. Woman, symbolized by the Soul of self-consciousness as the first Eve, was promoted by the first Adam, identifying when man became separated from the Lord Principle within the consciousness. Hence, it is written that Jehovah God took a rib from the man and made a woman, though first causing a deep sleep to fall upon Adam, the consciousness of the self. This deep sleep is mortality with its forces of materiality and darkness, and is progressed by the self-consciousness, in sense of separation from its soul, the Eve quality.

When the soul is made alive egos have gained the Woman Principle in its natural aspect, though the attain-

ment of the Principle of Divine Love is her absolute identification. Thus the first man Adam becomes a living soul; that is, consciousness, conscious of itself, with sufficient love of life to seek after the truths of Being, gains itself. But, it must first die to itself to put on the reality of the Woman Principle and enter into the union of the living spirit and the living body, which the second Adam and Eve represent, respectively. The love factor of consciousness is the soul gained, though the love is first identified in the harlot, before it partakes of the character of the Divine Mother Principle, or the Woman Function of consciousness. Woman is not made in reality from the rib until the end of Time, when the masculine and feminine forces, progressed in mortality, are polarized and her identity appears. She appears because of the One gained, by mastering the twoness of consciousness. Woman is the Divine Love Principle, with which is Wisdom, the male pole of Being, for the woman is not without the man, in the Lord (Divine Laws).

Woman becomes the helpmeet of man, though man is the race that is given rebirth through the action of God, functioned by Woman at the end of Time. However, all Principles that are to be are completed in the Divine Laws before they are identified on the plane of consciousness; hence, it is as though Woman was made from the Adamic era. She is made like the radish that exists in the radish seed before it is brought forth, this being a spiritual making in conformity to Divine Laws. Woman, so identified, is our Mother, the New Jerusalem that cometh down from heaven as a "bride adorned for her husband." She is the Bride Principle of the Bridegroom, through which the Laws of God (Lord) complete the formation of spiritual man; he having been begotten by the Father Principle of God, as the Man, who functioned the first coming of Christ.

Self-consciousness, climaxed in materiality or mortality, is the harlot that must die with the death of the self, before that I Am or Christ Spirit can be made alive. This Christ Spirit is the second Adam, by which man is

made alive and identified in the qualities of Divine Love, the Woman; who as Bride of Christ, polarizes the Bridegroom, giving birth, in the Holy Marriage, to the children of God. All this mysticism centers about making Woman from the rib, this relating to the operation of the Divine Laws, and not to the elements of mortality. The child of God, spiritually born, is identified in the redeemed body, this following the understanding of the natural body and its relation to the inner spiritual qualities and laws. The natural body includes all the forces of materiality, the understanding of these forces opening to consciousness at the opening of Truth.

The Ribs, twenty-four in number, are as mystical in their significance as any part of the body. They are premised to the fundamental Principles of Being, even to relating to the making of Woman; yet, no one would think that the physical rib, or one of them, could relate to the making of Woman. All parts of the organism exist in the spiritual plane as qualities of energies. The understanding of the external body, in relation to these qualities, is that which greatly offsets materiality of form and function, and permits the spiritual Laws, standing back of the qualities, to be set up; by which the real man is fashioned. The real man is identified in the redeemed body, one not subject to the forces of sin, sickness, and death. This body is the result of Woman being formed from the rib of polarizing forces, though her Function in Christ must be made universally operative to bring forth the children of God and the righteous world in which they are to live. The redeemed body is the result of polarity which gives way to oneness, revealing an organism freed from all limitation and bondage.

#### MEDITATION

I am surrounded and protected by Divine Love.

I am made upright in consciousness through uniting understanding and will.

God's Divine Idea Man is not subject to accidents.

## SPINAL COLUMN: RIGHTEOUSNESS: LADDER OF LIFE

THE Spinal Column signifies the Ladder of Life. The Ladder of Life is composed of steps which must be taken by an ego, who attains to the consciousness of Life and Being. These steps are portrayed in Masonry by the thirty-three degrees, but Masonry promotes the symbols, not the realities of the Ladder of Life. The rituals of Masonry have no power to initiate one into the consciousness of Life and Being. This initiation is through the operation of Divine Laws, functioned in male-female oneness to produce the real state of being.

The Spinal Column consists of thirty-three vertebrae to which are correlated the nerves that make up the nervous system. The nervous system consists of three divisions, viz., the central or cerebrospinal, comprising the brain and the spinal cord; the peripheral, comprising the cranial and spinal nerves that connect the cerebrospinal system to the rest of the body; and the sympathetic, which consists of many nerve plexuses and small ganglia in various parts of the body, coördinated to the spinal column through two gangliated cords; connecting the sympathetic system with the other two factors of the nervous system. Three indicates the trinity, comprising spirit, soul, and body, by which consciousness of mind is gained. Mind is present as Truth functioned, the result of completing the Ladder of Life.

Physiologically, the entire nervous system is dominated by the brain and the spinal cord. The sensory and the motory nerves convey the impulses of forces and promote their motion or activity. The sensory nerves pertain to the spirit, the motory nerves to the form or body. (See Chapter, "Nerves: Sensitiveness and Immunity.") The spinal column is that in the body which corresponds to the connecting link of Intelligence between Heaven and Earth, Spirit and Body. It represents, in its more uni-

versal aspect, the connecting link between God and Man; though this aspect of consciousness is not operative until Truth is known, and the redemptive qualities of the body are projected into the organism to be formed.

The Spinal Column is the supporting factor of the body, representing the quality of uprightness and righteousness. Uprightness is substantiality of character, that which is free from trickery and deceit; that which is frank, honest, and sincere. Righteousness is the right conformity of the forces of spirit, soul, mind, and body to the inner governing Principles and Laws. These Principles and Laws can be known only through obtaining uprightness of character, the true and honest of the natural sense making way for Truth, when the all-around unfoldment of the consciousness permits.

The right use of the thoughts, feelings, aspirations, and deeds will have a harmonizing effect upon the organism. It is not that the real body can be formed by the will of man, but that the qualities of reality are promoted by the consciousness, this supplying the substance-essence with which the Divine Will works, when individuality is attained. Individuality is identified as male-female state of consciousness, gained through overcoming all sense of duality with the inner Principles of Truth.

The mental and the spiritual unfoldment permit influences to be projected toward the natural body, which refine and rejuvenate it, preparing it to receive the action of Divine Will; by which the reality of being is formed. The body that is now is not the body that is to be; but the spiritual understanding of the body that is prepares the way for the body that is to be. It is the translation of the formed natural forces to their spiritual equivalents, or their reduction to nothingness, that permits the formation of the realities of being. This substance-essence is the mother-quality with which the Divine Laws (Father) work to produce the offspring of Being, or the real man.

Righteousness is a quality of spirituality. It is the right use of ideas, feelings, and words by which the right will of living is identified. This is the willingness that permits

the Divine Will to be done in Man, forming on the visible plane of consciousness the substance-essence of the principles of the invisible plane. The substance-essence is centralized to the brain, it being the central function of Intelligence. This substance-essence, gained from the realizations of Truth, is projected toward the body (earth) from heaven (redeemed brain), through the spoken words of Truth, as well as by means of emanations carried along by the nervous system.

A fallacious sense of spirituality, attended with quickened emotions that give rise to psychic forces, unloads on the nervous system of the religiously inclined, making for erraticism and fanaticism. These forces do not partake of the Spirit, but are stimulated in the powers of sense by the false beliefs entertained of a higher nature than before experienced; this giving rise to psychic experiences in the unredeemed nature that are often labeled spiritual. Religious mania results, often culminating in insanity. It is fortunate that people, in the mortal nature, cannot receive the things of the Spirit, for this prevents the stimulation of their unredeemed and unregenerate forces, which, aroused to action, would promote a greater chaos. There is always some waste attending all progression, and many, able to reach up in contemplation of the spiritual, without having overcome the forces of the senses, are projected into chaos or fanaticism. This has placed the spiritual in disrepute, but when the spiritual is understood it will be seen to be the actualization in the well-balanced consciousness, of the Principles and Laws of the Spirit.

The spiritual ideas and principles may be mentally perceived, and when consciousness is not in control of the natural forces developed in the senses, the unredeemed forces arise in psychic momentum; students often labeling these experiences spiritual. The spiritual forces quicken the material forces, but they also provide the power to control the material, when balanced intelligence and love permit. When the stimulated material forces control the ego, and one is involved in destructive forces on the phys-

ical plane, it is the psychic, not the spiritual, that is controlling the I. The only offset to this phenomenal condition is for the I to control the natural to the unfolding spiritual, so as to be in control of both the good and evil forces. The I must die to itself before the spiritual opens in the consciousness. When this has not been undergone, the I is quickened in its forces and the psychic dominates, forcing the ego to partake of the destructive nature of hellish energies.

The spiritually progressing, actuated by unfolding intelligence and love, having surrendered the self-powers for the advancement of the Divine Powers, experience peculiar changes within the organism; the nervous system being the channel for the carrying of the energies of Truth that impregnate the body with capacity of translation. The energies of Truth, as the forces of Divine Love, the Mother-Quality of Being, give birth to spiritual man or reality of being. The birth of spiritual man is in the organism of the devotee, united in Wisdom and Love, or male-female qualities of consciousness. This is not to say that the new body is formed in the old one, but that the old body or organism of consciousness is a receptacle in which the Spirit works to form its substance-essence. This substance-essence is translated into bodily form through the universal action of Christ that opens at the end of mortality. Man, conformed to the Divine Laws is the reality of the spinal column, the connecting link between God and humanity.

Body is primarily the essences of form contained in the seed, like a radish is within a radish seed before the seed is sown. This body is the physical reality of the spiritual qualities progressed, gained through the actualization within the consciousness of the ideas and Principles of Truth unfolded. Truth is the acme of united Wisdom and Love, though also necessarily containing within Itself the qualities of Understanding, Will, Life, and Substance. Wisdom is the Light while Love is the energy of Light, the two as One, fathering and mothering the form or reality of being, gained through the substance-essence

being fashioned in the action of Divine Laws (Lord). The outworking of Truth is always in the organism of being, though this is not as in the mortal body and nature, but as in the consciousness reversed from the mortal to the immortal or spiritual premise.

Righteousness is the result of doing the will of Truth; that is, acting in keeping with Principles known. One must become highly principled on the plane of the natural man to be opened to the Principles of Truth. As righteousness is promoted, one takes his degrees in the Ladder of Life, entering into the Life of Christ or Divine Spirit. The Life of Christ is not present until one enters the Path of Regeneration, through reversing the tendencies of generation as to thought and feeling. One must develop the natural tendencies in honor and sincerity to attain "backbone" of character, this permitting a higher step of advancement. Consciousness is unfolding a Plan by which man is fashioned and made, this Plan having already been idealized in the Creative Mind, and revealed to man in the knowing of Truth. The capacity to know the Truth is primarily wrapped up in the capacity to know the untruth of mortal existence, and to master the forces of evil and good.

Confidence in the supporting power of God has a tendency to make one straight on all planes of expression, and to become responsible for the unfoldment of the Plan of God. Self-responsibility is present when one seeks to understand the Divine Laws governing the unfoldment of the Real Man, and to be conformed to them. Proper posture is greatly promoted by uprightness of mind and sincerity of soul; though a certain mastery over the animal nature is essential to permit the body to be conformed to the spirit of the inner unfoldment.

The Ladder of Life is a name applied to the Path of Regeneration, and is physically symbolized by the spinal column. The brain that makes up the heavens of consciousness is at the top of this Ladder. The sacral brain, at the base of the spine, is the seat of the natural life or sex force. Regeneration is the generating again of the

qualities and forces of spirit, soul, mind, and body so as to partake of the spiritual nature of being. Regeneration results in controlled sexual love and the mind of the flesh, precipitating the substance-essence of consciously gained Wisdom and Love. It identifies a changed nature of brain, by which the Mind of the Spirit is functioned. The identification of the redeemed brain is attended with the pain of overcoming the knowledges and loves developed on the sense plane, and may even result in an enlarged skull to accommodate the changed brain. The author has had the experience of having her skull bones extended in marked ways to permit the new-born brain to function the Mind of the Spirit; and experiences a similar pain in trying to use the new-born brain to think about material things, as she formerly did in trying to think about spiritual matters.

The sexual forces are raised in energies by overcoming the forces of mortal thought and feeling. This is the lifting up of "the serpent in the wilderness," necessary to conform the consciousness to the thought and feeling that partake of the nature of Light and Truth. As Light is ascended, darkness is quickened to be overcome, and the serpent force is brought under subjection to the Laws of Jehovah (Male-Female Authority). This is the authority of united Wisdom and Love that identifies because understanding and will are controlled to the I, and all things are made to serve the unfoldment of the spiritual consciousness.

The raising-up of the sexual energies, through controlling thought and feeling of sex-sense to Understanding and Will, causes the energies that usually segregate to the sacral brain, to center to the top head, or heavens of consciousness. The moving of this force from the generative center, in the loins, to the solar plexus, thence to the spinal column, to be passed to the brain, can be definitely witnessed by one in the regeneration. The passing of these forces through the plexus at the base of the brain, near the medulla oblongata, is the crucifying (crossing or friction) of the forces of generation, before they can be

returned to Eden within the heavens of the brain area. This point at the base of the brain in Golgotha, meaning skull, being the center where Christ is also crucified, or crossed into the energies of the organism.

Christ, the energies of united Wisdom and Love, disseminated as Truth, is crossed into the organism of consciousness; being crossed or crucified at the entrance of the Divine Intelligence and Love into the organism or body. These forces pass Golgotha, the point in the skull, and become mixed with the forces of matter that have been lifted up in the organism from the sacral brain center. It is the mixture of forces, generated at the sacral brain center, with the forces of Christ or Truth, that attends the overcomer, these being the primal aspects of heaven and hell that form the foundation of consciousness. This mixture is consciousness of duality without which one would not seek freedom in Oneness, or the One (Christ-Truth). When freedom is gained in Truth, one is free both in spirit and in body, for Truth involves the actualization of the qualities regenerated; that is, their living application to the consciousness, both within the organism and in the life of the ego.

The Spinal Column is called "Jacob's ladder." A ladder is made of rounds upon which one climbs from low points to high. The Kundulini force, mystically associated with the spine, is the ascending energies of sex force that have been brought under the control of the ego in Truth. While at its beginning, it is the serpent force in attack of the Woman or Principle of Divine Love, it would not be quickened into action if the Principle of Divine Love was not also quickened. The passing of this force through Golgotha (place in skull) is for the purpose of giving the energy of form to the substance-essence, gained through realizations of Truth, that the spiritual state of being may be formed. Spiritual qualities are without identity in form until the energy gained in processes of regeneration is subjected to Christ, or Truth, this permitting the formation of Christ-Seed to form the reality of being; though the elements of chaos are an adjunct to this formation.

The mystical movement of the energies of sex, at the time of the movement of the Christ Qualities, has given rise to the sense belief that sexual experiences are essential toward the formation of the reality of being. This belief is the black mysticism that is opposite to the white mysticism that relates to the Laws of God fashioning man in conformity to its Plan and Will. The use of the sexual forces to form the symbolical man, or mortal mankind, was a necessity in the law of progression. The formation of spiritual man, the reality of being, would necessarily be in a manner opposite to that utilized in forming material man, therefore, the sexual forces are brought to negation in one who enters the Path of Regeneration; and the mystical processes of the Law of the Cross are set up. These mystical processes embrace the use of the redeemed sexual energies, in conjunction with the Christ Qualities, to give rebirth to the race, and to bring forth the children of God.

It is the redeemed forces of consciousness that pass up to the heavens in the Path of Regeneration. This is also accompanied with the power of Truth to bring to cessation the generation of mortal or sexual forces. This whorl of forces, centered to the individual, is the mingling of the heavenly and the earthly forces, the spiritual and the physical, by which the substance-essence is formed as body. As the reborn forces pass to the matrix in the brain, the seat of the I Am or Christ, the forces of the Spirit of God or Christ are projected toward the matrix of Love, identified as the Heart in the chest region, this mating the male and the female energies to give birth to the child of God. This is a matured state of consciousness in reality of being or bodily identity; though the revelation of spiritual man is one with the revelation of the spiritual order of progression that succeeds the order of materiality.

Redemption of the body is a physical actuality, promoted by the Principles of Regeneration superseding the forces of generation. When the individual function of Redemption has been completed, the Divine Laws or Lord

move to universalize the processes of Regeneration. This necessitates the projection of the completed individual forces, that is, completed in Christ or Truth, into the consciousness of the race, enabling those spiritually progressing to be spiritually born; and those on the natural plane to take the next step of advancement. This universal whorl of forces is also accompanied with the factors of rejection and judgment; this passing over to a new order those capable of further progression, and bringing to cessation the forces that cannot advance.

The individual in whom the Principles of Regeneration fulfil themselves becomes the Throne of Divine Power, by which the redemptive process is projected. Thus it is seen that the gaining of Christ is not for oneself, but for the Lord, and in service to all people. God is One, and includes all in its scope of action, but must first control all individual forces to itself, by which it may control the forces of all to itself. The individual thus centralized and universalized constitutes the Cross, the perpendicular part of the Cross representing the spinal column of the universe, with the horizontal bar the powers of giving and receiving; or the Law of Attraction and Repulsion. There is a sympathetic relation in the operation of the Divine Laws that conforms all to a given purpose of God; all things working for the fulfilment of God's purpose at the ends of cycles.

The Spinal Column contains many plexuses that open in the regeneration. These conform to the "stations" in the Way of the Cross, and which are symbolized in certain church rituals. A symbol is always reflective and never contains the Truth. The Light makes its shadow in darkness, and the shadow, incorporated into the mind and endowed with feeling energies in those not knowing the Truth, appears to take on aliveness and form, but is delusive and deceptive. Doctrines and religious beliefs are built about symbols, and false religious systems are promoted that obstruct consciousness from receiving the Light of Truth. Such religious systems are on a par with materialized governmental systems, and they go down

together at the overthrowing of mortality and the establishment of immortality.

Life is so ordered that the proper fulfilment of the natural progression opens one to the unfoldment of the spiritual. Many of the aspects of the natural have been promoted from the chaos, and are without reality of being. The fulfilment of the natural is in the gaining of humanity of character, by which the divinity of the Spirit may open to reveal the real nature of Man. The spiritual is the application of qualities of Intelligence and Love that are known when consciousness has died to self-thought and desires, and has been opened to know the Mind of the Spirit and its Plan of unfoldment. Man knows the things of the Spirit through the Spirit of God, or Christ, and not through religious affiliations or beliefs. Attainment of the Mind of the Spirit, by which the inspirations of the Spirit are made known, is possible only through a proper coördination of the body and its forces to the inner plane of consciousness. All progression that does not include the body is without substantiality, and does not promote any permanent benefit for the race.

Diseases of the spinal column result from inharmonious energies generated by mind, as well as pressures of forces relating to the nervous system. The spinal column has an influence upon the organs of the body, hence a well adjusted spinal column promotes the health of the natural body. Osteopathy and other forms of spinal adjustments, take their places among the more progressing healing agencies that the higher mental advancement has called into physical expression. Those progressing along higher lines should be thankful for these external aids by which the unfolding material forces may be held in check, and the body thus be made to serve the unfoldment of the spiritual. Having advanced beyond the influences of drugs, the egos need not be entangled again in their current, unless necessity demands; but can rely upon healing agents that correspond to the mental advancement. This in no way affects the spiritual unfoldment, but is a rendering unto Caesar the things that are Caesar's; control-

ling the unredeemed and unredeemable elements of the organism to the unfolding spiritual.

The mind of the flesh is enmity toward God the Spirit, and flesh and blood cannot inherit the kingdom of heaven, meaning that the forces and elements of the mortal are promoted outside the jurisdiction of the Divine Laws and are not subject to them; though they are subject to what the Divine Laws have promoted on the plane of the physical. The forces of darkness cannot be healed, but they can be controlled and reduced to nothingness, in the presence of Higher Powers. Many elements and forces of the natural organism are fashioned from the mind of the flesh, therefore are not subject to the Laws of spiritual healing. It will be found that the organs to which these elements and forces relate belong to the animal nature of man, and will either be completely offset in the spiritual man, or will be changed so as to be subject to the Laws of God. Many conditions arising in the consciousness from wrong combinations of forces of spirit, soul, mind, and body can be offset or healed through the operation of spiritual laws; but the elements of materiality are not subject to the Law of God, for the mind of the flesh, which is enmity to God, has formed them.

Conditions arising from the material plane must be met in the authority of the I, and many means have been provided for the promotion of harmony on the natural plane, in the law of necessity. If spiritual healing were inclusive of all factors of consciousness, it would encompass the organism, revealing a healthful mortal creature who would be eternalized in the sinful elements. Hence, the Kingdom of God would be left unrevealed. "That which is born of the flesh is flesh; that which is born of the Spirit is spirit."

### MEDITATION

The free-flowing Christ Life regenerates the consciousness, establishing harmony and peace.

I am upright in consciousness and established in righteousness.

I rejoice in wholeness of being.

## LUNGS: BREATHING AND INSPIRATION

**T**HE Lungs, two in number, are the positive and the negative poles of the Principle of Breath. The Principle of Breath is one of Life and inspiration. "And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The right is always positive, or male, and the left is negative, or female. The organism is positioned in complementary relation of these two poles, but they are not in polarity. If polarity were present a state of wholeness would be manifested, this revealing a spiritual state of being. Because creatures are made up of male and female forces, mortals imply this is God's plan for Man; whereas Man is not brought forth until spiritual conception supersedes the conception of the mind of the flesh.

Man is made from the "dust of the ground," but this is substance-essence. Substance-essence is formed through superseding the forces of duality or twoness with the Light of Truth. It is the result of realizations of Truth gained in tilling the soil (ground) of one's own consciousness. It is substance-essence that receives the breath or inspiration of the Spirit of God, by which man becomes a living soul. This is to say, the aspiration to become spiritual enables the ego to complete the natural, and to identify as living soul or consciousness; by which the Spirit inbreathes or inspires with the capacity of reality of being and eternal life.

Physically, the lungs are the pump of the mechanism of life, though in its heavenly aspect, for the heart is the earthly pump of the mechanism that is coördinated with the lungs. The lungs are the seat of the Life of the Spirit, though when this Life is identified it is in the heart of man. The heart of man is not the physical organ: the physical heart is objective to the heart of consciousness that functions the Life of the Spirit. The first breath at birth is the

penetration of the organism of consciousness with the physical life of the Spirit. The interior aspect of this breath is set up at the quickening of the foetus within the wombs of women, but all heavenly or interior activities must be counterparted with their earthly correspondences to bring into manifestation the inner qualities.

Spiritually, the breath is called the Holy Breath. This is the influx of the Holy Spirit that comes when the inspiration of the Spirit is experienced. This Holy Spirit or Breath is not experienced by the unregenerate mortal, but only by one who has mastered the forces of the material, superseding them with the activities of the spiritual. "There is a spirit in man and the inspiration of the Almighty giveth them understanding." The "them" pertains to the united male and female poles of consciousness, without which there is no inbreathing of the Holy Spirit, or revelation of the Real Man, with conscious knowing of Principles of Life and Being.

Inspiration has its symbolical expression on the plane of the mortal, but often consists of consciousness spouting off what comes into mind, without thought or coördination. If consciousness is raised to a higher mental plane, the inspiration will partake of the nature of that plane, for it keeps pace with the developed intelligence. It is only when one is spiritually unfolded that inspiration can have its harmonious activity, identifying the ego in fuller expression of life and being. Spiritual unfoldment must be climaxed in union of the forces of spirit, soul, mind, and body (will), with all adverse forces offset, before the Holy Spirit can directly express in the consciousness. The expression of the Holy Spirit is for the purpose of carrying out to the universal mind and body the emanated energies of Divine Wisdom and Love; by which both the heavenly and the earthly planes of advancement are promoted. This is to say, the spiritually and the racially advancing are promoted from one action of God.

Inspiration, when opened in consciousness, will affect the breath as well as the heart. It will flow like a sweet ecstasy in the chest region, embracing the lungs, heart,

and thymus gland. The ecstasy is not from the desire body, which is the symbolical aspect of the Body of Divine Will, for it can open only in a consciousness subjected to the Love of the Lord, through overcoming the love of the flesh. The desire body, in the common expression of the term, associates with occultism which is reversed mysticism, and is the psychic impress of the aspirational nature. It is through the mingling of forces of mortal thought and feeling of egos, who come to conclusions about the Spirit that are not real or Truth, that the activities of the psychic or desire body are promoted. This is a step of mortal advancement that cannot be prevented, but it is not the realm of the real Mediator between man and God, nor does it pertain to the Principles of Being. The fallacies are always of as high a state of progression as are the qualities of Truth, and only through dying to the mortal thought and love can they be understood.

The Lungs represent the heavenly quality of forces, the heart the earthly. The coördination of the forces of both identify the life of the organism. The life-giving essence of oxygen, contributed by the lungs to the heart and blood, signifies the Life quality of the Spirit that is inspired or breathed into the consciousness that has been purified from the fleshly nature and forces. The return of the waste as venous blood, with its subsequent purification by means of the function of the lungs, signifies the power of the Spirit to cleanse and purify the consciousness of the ego at the end of his mortal course, after his long sojourn in impurity and adulteration. The organism is the workshop in which the Plan of the Creator works out, though the material body only symbolizes the underlying principles that are set into action, when one is attuned to Wisdom and Love, and spiritual birth is identified.

All are prodigals, wanderers in the mire of materiality, but when tired of eating the husks of life, egos may return to the Father's house; that is, be brought under the authority of the Divine Laws for spiritual birth and redemption. Spiritual birth reveals the redeemed body,

the organism that is conformed to the Principles of Being. This body is white like a corpse, except it has the delicate complexion of a babe that is acclimated to the earth plane. This is the picture of the revelation of the feminine organism, when brought forth in the flesh of the Word, and the masculine will be revealed in strength and power that partake of the nature of the Creative design.

Breathing is the process by which air is drawn into the lungs for oxygenating and purifying the blood, and its subsequent exhalation. Breathing proceeds by means of inspiration and expiration. Inspiration signifies the influx of spiritual energies into consciousness, and expiration signifies their projection to the physical domain. This is to say, if consciousness were properly identified, it would have direct access to the Edenic center, drawing from the Source of Being, and projecting these qualities to the physical domain or body of the egos, as well as toward the members of the race. This is proven in the operation of the Holy Spirit, centered to the Holy Ghost, at the end of mortality (now ending), this process drawing into the consciousness of the Messianic Center the Qualities of Being, and projecting them to all who can receive them; to whom is given the power to be revealed as the first-fruits of the Creative Plan.

The Messianic Plan involves the Holy Breath, the Inspiration and Expiration of the Holy Spirit united with the Holy Ghost, that is, united Spirit and Body of Being, it being universal in its replenishing and regenerating effects. (This subject is treated in the Book, "Science of Love With Key to Immortality," by the author). Inspiration signifies the processes of involution and expiration the processes of evolution. Involution is the spiritualizing of forces, evolution is the materializing of forces. The spiritualizing of forces develops the spirit, the materializing of forces develops the energies of forms. Both are controlled by Christ, the Truth, at mortality's close, to form the substance-essence as realities of being. Reality of being, individually identified, is man made in the image and likeness of God (Being).

The balanced inspiration and expiration of the lungs is rhythmical, this signifying the soul force by which is harmony. This rhythm extends to the heart beat, the health of both the lungs and heart depending upon the proper rhythm. Emotions, whether partaking of love or of hate, the primal pair of emotions, will stimulate or retard the rhythm of both the lungs and the heart. Fear, a decided feeling of negation in the presence of the unknown, will devitalize the harmony of these organs for the time being, as well as other emotions leaving their effects upon the vital organs.

Emotions give rise to energies of like character, these acting harmoniously or inharmoniously upon the organism, according to their natures. Love, so-called, has a stimulating effect upon the organism, though when balance between men and women is lacking, one is dominated and devitalized. Hate, when projected in opposition to Principles of Truth, is an agent of construction to all planes of spiritualized consciousness. It is thus seen that the so-called law of emotions and their effects, are without permanent foundation, each ego being affected according to the status of development.

Osmosis, the process of liquids of lighter and of denser volumes exchanging their elements through porous vessels or membranes, is an important factor in respiration and blood purification. It signifies the principle of absorption that is present on the spiritual plane, by which the higher advanced qualities absorb to themselves the lesser advanced; this even extending to the outer plane of living at the time in the cycle when progression is proved up, and the fruit is declared. That is, it is possible for the more spiritually advanced, capable of fulfilling the Laws of God, to carry forward the qualities of Spirit in those who will not bring forth the spiritual fruit. This process is called Transmigration and Passover, and is the universal correspondent of the principle of osmosis operative in the organism of an ego.

The vital organs hide the Principles of the Creative process of making a man, therefore their distinct func-

tions in relation to the coördination of the forces of the organism. Underlying the spiritual domain, which the brain, heart, and lungs symbolize, is the Creative Plan, signified in the organism of man by the glandular system; which is now being uncovered in keeping with the uncovering of the Creative Plan in fashioning man in the image and likeness of Being, and in establishing the race in potential fraternity, leading to immortality. The brain as the Head, and the Heart as the seat of conscious consciousness, coördinated as one, bring the entire organism under the governing Laws of God. The Head as Wisdom, and the Heart as Love, are the parents of consciousness, with the lungs representing the Spirit of Life to be unfolded.

Breathing is a subconscious experience, like the process of living, though both Life and Breath are consciously gained in an ego made alive in the Laws of Being. The practice of deep breathing is beneficial to the outer organism. Deep breathing is more naturally premised to the male, and the lighter breathing to the female of mortal creatures. That is, the center of breathing of the male premised to the material world, especially, is at the lower part of the lungs, while the female is premised to the top part of the lungs that symbolizes the inner plane. This subconscious positioning is in keeping with the laws of progression that delegate to males the promotion of the material world, and to females the promotion of the spiritual world; though females are not yet fully awakened to their responsibility, though their time has only now come to support the bringing forth of the spiritual world.

When females are awakened and reborn, this taking place through the deific function of Woman, as Christ Principle, in the second coming of Christ (now working out), the body will come into its divinely appointed place, and Woman will be seen to be holy in her appointment in the Creation, and in her function. This position is exactly opposite to that occupied by women during mortality, in which they have been made a stronghold of

iniquity and sensuality, promoted by the males in the mind of the flesh, and projected toward women in copulative expression. The awakening of women through the Woman Principle is incidental to the overthrow of mortality and the establishment of immortality.

The occult tendency to encourage the practice of deep breathing for "spiritual purposes" is an attempt to spiritualize the consciousness through outer means, without understanding the necessity of overcoming the material forces so as to unite the soul of consciousness with the spirit, and to bring it under the authority of the Divine Will. Occultism is an outer reflection of mysticism and is without the power to impart Truth. It attempts to duplicate the spiritual processes and movements of Divine Laws, bringing the ego under the control of seven devils, instead of cleansing the consciousness of all forces adverse to the inner Principles. Since breathing connects with the soul forces, deep breathing can quicken the unmastered and unconquered psychic entities, promoted by repeated births and deaths, and subject the ego to many destructive energies.

When the ego has overcome the forces that are adverse to Truth, and has died to the self-desires, he or she will not need to practice deep breathing, to permit the inspiration of the Almighty to breathe into man's nostrils (inspiring faculties) the breath of Life to make the living soul. This quickening is from the Laws of the Spirit, and consciousness must be subjected to these Laws, by first subjecting all the forces of the mortal nature to the I, before it can receive the inspiration of the Holy Breath that regenerates and redeems. The Holy Breath as Holy Spirit forms the Holy Ghost, the spiritual form of the substance-essence, in the Will of God. This is the Lord's body of the first coming of Christ, but this body is substantialized in the second coming of Christ, due to the energies of mortality as sex-love being subjected so as to permit the influx of Divine Love, the Mother Principle of God, that forms the real body of man. The real body is revealed as the Body of Light, in its Creative nature, and the body of

white, in its humanized form of expression.

It is never commendable to stir up psychic forces except as darkness arises because of the Light. Light, as spiritual knowledge, enables the ego to take mastery over the quickened darkness, and to win a spiritual victory. Death, the totality of psychic and astral forces, is finally conquered by the Spirit of Life; but these forces of hell are gradually quickened by the promotion of Light, until, when Truth is enthroned, victory over hell and death is effected, in Divine Will and Law. "Fools rush in where angels fear to tread," but they reap the fruit of their ignorance in added fleshly tribulations.

Consumption, the dreaded enemy of the lungs, called the "white plague" is a consuming of tissues, due to the overthrow of the natural law of harmony and balance. It may arise from the acidity of the system, from so-called infection which is a center of death that has become unbalanced as to its counterpartal birth, and other abuses that devitalize and disorganize the natural harmony. Pneumonia, a fever that infests the mucus filled lungs, is a burning of the refuse which becomes excessive. "Colds" are nature's effort to throw off accumulated refuse and waste, not otherwise eliminated from the body, and the lungs and bronchial tubes become easy preys of these conditions. Inharmonies characterize the mortal organism because it is not polarized in the male and female elements, the mortal being itself the product of the separation of consciousness from the Principles and Laws of Being (God).

The mortal can never be free from inharmonies, though the superseding of the mortal elements with the immortal, or spiritual qualities, has a transforming effect upon the body, making it a purer receptacle for the unfoldment of the forces of spirit, soul, mind, and will. Harmony is promised to the spiritual state of being, the new creature, who puts off the "old man and his deeds," and puts on the righteousness and life and love of the Spirit. When consciousness is returned to its Edenic connection, through becoming united male-female, and this is sup-

ported by the outer elements that have been born from within through spiritual birth, sin, sickness, sorrow, and even death, shall pass away. It is the immortal, finally identified in eternal life and being, that is freed from inharmonies, though the immortal is gained through dying to the forces that make man mortal.

The Lungs and the bronchial tubes signify the Tree of Life in its physical identification. This is not to say that the lungs and the bronchial tubes are the Tree of Life, for the physical only symbolizes or shadows the qualities of the spiritual domain that are within the Kingdom of Heaven within Man. Egos must become Man, being opened in the Qualities of the Kingdom of Heaven within the spiritual domain of consciousness. The gaining of the natural qualities, that precede the spiritual, is the primary step that opens one to spiritual unfoldment. When a certain point of advancement is reached, the Kingdom of Heaven is opened, by which one is not only taught of the Spirit, but becomes at-one with the Qualities emanated. Knowing and being are one in spiritual law. The Tree of Life is consciousness itself, male-female in being, coördinated to the Love of God through uniting the forces of spirit, soul, mind, and body. This Tree will bring forth fruit to the glory of God and the honor of humanity, when identified at the end of Time.

Mucus, an infestation of nature, comparable to the excessive pests that infest a growing garden, can be greatly relieved by proper diet. A mucusless diet is now possible, though each struggles with food and its adaptation to the body according to the plane of mental unfoldment. Eating is as individual as thinking, but scientific eating is not the clue to scientific being, though it is one of the aids of purification by which the passion of sense-appetite is mastered. Fasting will often permit latent diseases to spring into activity because the inherent forces of the body are uncovered. One can temporarily relieve certain forms of sickness by proper eating, but this is not a genuine cure, for only a clean organism can be naturally healthy. Cleanliness does not relate alone to food, but to

the condition of the organism. The organs will continue to produce excess which becomes waste because not properly polarized in the male and female qualities of the cells that form them; therefore the mortal man cannot be in a state of harmony. The polarization of the male and the female qualities of consciousness ushers egos into immortality which is the beginning of the unfoldment of the Principles of eternal life and being.

One may aspire toward good health, and this aspiration is commendable toward inviting the harmony man is expected to attain; but all the forces progressed in mortality must be mastered and intelligently controlled, before harmony can be revealed as a principle to govern man. The revelation of harmony comes as a new state of being and not as a properly coördinated mortal creature. The attempt to coördinate the forces of the mortal creature, so as to gain harmony, is symbolical of the desire for coördination to prevail in the organism of Man, this desire having to be set up to produce its fulfilment.

The attempt to attain to the spiritual fulfilment for man, by turning away from the material forces of the organism, is commendable only for what it signifies. The attainment of the spiritual is through the fulfilment of the natural. The fulfilment of the natural is self-consciousness controlled to the I. The attainment of the spiritual is the united spirit and body in newness of life and being, by which the Divine Laws can operate to bring forth the reality of being. This is not a bodiless ego but one identified in righteous embodiment. The Plan of Life is so ordered that the unfoldment and mastery of the natural forces automatically open one to the corresponding spiritual. When the spiritual qualities unfold they will call into activity the hidden forces of the natural, not yet mastered and overcome, this enabling the ego to complete the duality of the natural, and the spiritual, and to be identified in characteristics of Oneness, the nature of Being. This state of consciousness is the means by which the Inspiration of God can be projected to the race, so as to identify it as living soul.

The racial fulfilment of mortality is "living soul" by which the principles of immortality can be impressed to be known. The end of mortality as "living soul" gained is the beginning of immortality, though its governing principles issue from Christ, whose function identifies the race in immortality. The lungs and heart of Christ Function identify as the Twain, by which the Qualities of Christ, the One, are projected to establish the race in potential immortality; and to bring forth the fruit of spiritual advancement as the virginal group, or heirs of God, joint-heirs with Christ.

### MEDITATION

I am established in the inspirations of the Real Man, and open to the influx of Qualities of Life and Being.

Perfect coördination of the organs of the body reveals harmony and strength.

I am governed by the Divine Laws and partake of the Holy Breath.

## HEART: BLOOD AND LOVE

THE Heart, a flattened pear-shaped organ, is the seat of the natural life, as to its physical identity. The natural life, as to its spiritual identity, is from the Spirit, as is evidenced by the stopping of the heart and the cessation of the functions of the body, when the Spirit is withdrawn. "The body without the spirit is dead." Life is not in the body, but it has its expression by means of the coördination of the forces and functions of the body, signifying the mechanism of the Word (God) and its active powers of expression.

The Heart, through the blood, relates to every organ of the body. It is the mothering function of the vital organs, the lungs being the fathering. It is made up of four chambers, two auricles and two ventricles, these being positive-negative (male-female) to each other. The heart objectifies the four-square consciousness, the fourth dimensional, its four chambers typifying the coördinated spirit, soul, mind, and body.

The circulation, of which the heart is the Great Head, is composed of venous and arterial blood. The venous is the impure, the arterial is the pure, typifying the impurity and purity of consciousness incidental to progression. The pure signifies the light, the impure the darkness, both factors being necessary to promote the qualities of the spiritual and the natural man. It is the mixture of the pure and the impure forces of consciousness that identifies animality, or a state of adulteration in which egos are subject to harmonies and inharmonies of a temporary nature.

Mammals are characterized by a double circulatory system, called pulmonary and systemic. The pulmonary relates to the right side of the heart and the exchanges of the heart and the lungs by which the arterial or pure blood is ready for projection into the organism; while the systemic pertains to the left side of the heart in rela-

tion to the ingathering of the impure blood. It requires twenty-three seconds for the blood to complete its circulation in the system of man, going out as pure blood and returning as impure. The portal circulation, relating to the intestines and the liver, is subsidiary to the pulmonary and the systemic, and regulates the influx of energies of food into the blood stream.

The lungs signify the activities of the spiritual domain, but the heart signifies the activities of the physical domain. The physical is not the material but the form of the spiritual. The heart is the seat of Love, signifying the center of the Mothering Principle of Being, by which man is fashioned and made. The circulation, operative by means of the heart and lungs, typifies the projection of the pure qualities of the Spirit to the bodily consciousness, the realm of form, where they are absorbed and used, becoming polluted and impure. The Law of circulation provides for a return of these impurities to the Source of Love, where they are translated, changed and re-formed, partaking again of the qualities of purity. The heart symbolizes Christ, the seat of Divine Love, the agent of Divine circulation of the Qualities of Being, as well as the receiving station for the impurities of the race that they may be changed or annihilated.

The Divine Circulation is at-one with the Holy Breath, the result of the function of the Holy Spirit and the Holy Ghost, or united spirit and body, Christ and man; and is comparable to the circulation of the lungs and heart in coöperative function to the whole body, or organism of consciousness. The Divine Circulation is the giving of the Love of God toward the race, that it may be reborn at the second coming of Christ, and immortality be established. This universal change is preceded by an individual change, by which all the members of the body are seen in the Light of Truth. "If thine eye be single, thy whole body shall be full of light." The spiritual insight into the relation of the members of the body to the governing Principles of Truth is that by which the forces of the body are subjected to the authority of Divine Will,

and the Laws of Transmutation are set into action.

The Heart, as a vital organ, is subject to change through the changing qualities of consciousness. The mastering of the mortal forces and elements, and their being superseded by the immortal that issues from the spiritual, has an effect upon the vital organ of the heart, even to affecting the circulation and the quality of the blood. The symbol of the changing body is found in the changing corpuscles, characterizing the race in these latter days. This change is in the superseding of the red corpuscles by the white. While this condition is called "anemia" on the natural plane, when excessively and reflectively experienced, it follows that "anemia" could not exist except in symbolization of inner spiritual laws working in the organism; though those suffering the reflective processes are not in the spiritual realities working out in the organism.

The inner spiritual laws pertain to the translation of the organism from impurity to purity of forces, this permitting, when spiritual birth is perfected, the revelation of the body of white in which there is no red blood. Red blood characterizes animality of nature, and the temporary state of man. The circulating medium of the redeemed body will be the emanating energies of Being that issue from the Tree of Life, ripening its fruit once each month in spiritualized consciousness or man; promoting continuity of being and the harmonious expression of the organism, without the necessity of birth and death. It follows that such an organism is the flesh of the Word, the spiritual state of being that is brought forth through the operation of the Divine Will and Laws. Egos thus perfected are the heirs of God, and joint-heirs of Christ, partaking of the realities of Being, as they have been idealized to be brought forth since before Time. These mark the graduated states of consciousness, who put on the capacity of eternal life.

The organs of the body symbolize organs of consciousness that are present as essences and energies, like fruit is present in the seed that will produce it. These essences

and energies must be made alive in spiritual laws, by mastering the forces of the natural body, which mastery includes the understanding of the natural and the spiritual. The translation of the body is not without the gaining of the Spirit of consciousness, therefore it follows that one must first be renewed in mind and transformed (changed) in form on the natural plane, before the corresponding Divine Laws and functions can open to perfect the righteous state of being. The change of form must include the outer plane of living, as to words and deeds, thus preparing the new environment to be inhabited by the spiritual state of being.

The many changes taking place the last century on the plane of form, as respecting the organism of the ego, as well as that of the race, are induced by the operation of the Divine Laws to reveal the spiritual state of man and the universe; as well as a righteous expression of the race as a new social order. The new social order necessarily includes a new governmental order, with finances, the function of government, conformed to principles of order, justice, and honor. The individual progression is always counterparted by a universal progression, the inner and the outer planes of consciousness moving forward as one, these representing the heavens and the earth that are made in the Laws of Being (God).

The spiritual state of being is mothered by Divine Love, the identification of the Function of God in Feminine Quality at the end of mortality (now ending). Divine Wisdom, the Masculine Quality, is united with Divine Love, the two constituting the One of Creation, by which all partaking of the spirit of oneness may be identified for spiritual birth; as well as all partaking of humanity may be carried forward to form the basis of the new body of the race. Divine Love is signified in the organism of man by the Heart, but this is the spirit of man rather than the heart as an organ. The Heart as the spirit is made up of qualities of consciousness realized, relating to Truth. Prior to the unfoldment of Truth, the heart of consciousness is identified as the animal soul, made up of emotions

and affections in keeping with the developed senses. When the feeling nature is controlled to the Principle of Divine Love, the Heart or Spirit of man is identified, this being known as the Son of Man. Divine Wisdom, which is one with Divine Love, is signified by the redeemed brain, the organism of consciousness by which the Christ Mind is functioned, and the knowing of Truth is revealed by the being of its Principles.

The other five Qualities of Being, viz., Understanding, Will, Substance, Life, and Truth, attuned to Wisdom and Love, have their significance in the body, though the Truth gained is universal in its service, hence, embraces the individual and the universal body (race). Wisdom, the functioned Divine Intelligence, is centered to the cerebrum of the brain while Understanding, its physical counterpart, is centered to the cerebellum, the two as one making up the redeemed brain, as well as indicating the union of the spirit and the body. Will, the physical co-ordinate of Understanding, is centered to the Medulla Oblongata, the top head of the spinal column, it being the seat of motion from heaven or mind, or heaven relatively expressed. It is because of the necessity of the Will of man being changed from the mortal to the immortal premise, that egos advancing in understanding of the spiritual laws suffer the regenerative pains at the base of the brain. These may extend to other parts of the brain, for a coördinate change is taking place that affects all the pivotal centers of the organism.

Substance, the spiritual essence from which all is formed that has reality and being, centers to the lungs, though they are properly the inspiring and expiring qualities of progressing consciousness; that is, those coming in from the Spirit and moving out to consciousness. The result of inspiration and the formation of the essence is Substance. The lungs, as organs, symbolize the processes of impression and expression, and are affected somewhat by the change from the mortal to the immortal plane. This change may be noticed by odors, breaths, quickening in the nostrils, and other forces that suggest spiritual

qualities and energies. Life, the actual identification of spiritual qualities, realized in thought and action, has its symbolical center at the generative organs, which are in close coördination with the vital organs, the heart and lungs.

It is not that the sexual organs of the mortal are the center of Life, for in the reversed aspect of mortality, they are the seat of death. They are the means by which temporary existence is promoted, which is a form of life, but which is death when contrasted with the Principle of Life and Being. Temporary existence is the means by which consciousness comes to know itself as it is known in God, and to be spiritually born. One must put away the tendencies of sexual love, by which one is materially born, in order to be spiritually born and to be mothered in the Principle of Divine Love. Repulsion to mortal existence is always attended with some degree of spiritual understanding, by which the Laws of the Spirit can prepare consciousness for spiritual birth and redemption. Redemption includes the body as well as the spirit of man, and is effected through changing the thoughts, words, feelings, and actions of the mortal nature; though this only places one in a position to receive the inspirations of the Almighty, by which one is spiritually progressed and brought to the capacity of being spiritually born.

The reality of Life is in the generation of the Life of the spiritual qualities realized, this, however, being felt in its influx at the generative organs. This influx is present because of conscious spiritual understanding, and is not in any sense a stimulation that suggests sexual copulation. Copulative desire and its fulfilment is the breaking up of the life energies on the part of sexual creatures, signifying their own dissolution in matter or materiality. However, since the natural hides the spiritual, and also complements it, it must be first progressed, diversification of the forces that are generated being necessary to form the material world and man; without which the spiritual would not be, though the spiritual is identified through repulsing the activities of the material. The only realities

gained from progression in the material world are the qualities of Understanding and Will, though these united as one will open consciousness to Wisdom and Love, by which the other Qualities of Being are progressed.

Truth, the totality of the six Qualities of Being, has no signification in the body of man except as an action of God by which the entire consciousness is controlled, individually and universally. It is identified as the Tree of Life, which man, coördinated in the Qualities of Being, is. Truth is Being; I Am. Truth controls all in the spiritual and the natural worlds, but is not included in any of their forces or expressions. The spiritual is a means by which capacity of Truth is identified, but when Truth is identified it supersedes the spiritual. The natural is the means by which the spiritual is identified, but the natural must be transcended to attain to the spiritual. Truth has its identification by means of the spiritual, and the spiritual is identified by mastering the natural. Thus all that is on the natural plane is controlled by Truth, when Truth moves to renew the race and to bring forth the first-fruits of Being.

Love is the energy of Truth. It has its expression in the organism of consciousness as feeling. Feeling, when controlled by Divine Intelligence, is the Will of Being. Will, therefore is the outer aspect of Love, the means by which it is applied. Love is not a sentiment nor an emotion, though all forms of sensual feeling have been associated with Love by the mortal mind. Mortals have classed all the attractive emotions and feelings as Love, and the unattractive, the repulsive, as hate. Love and hate, as they exist on the plane of mortality, are two poles of dualistic forces, equal and reactive to each other, therefore Love, as Principle, which is its reality, has not been expressed on the plane of mortality.

Love centers to the chest region, to the thymus gland, in its heavenly energy, though the heart region, so closely associated with the soul, may react to its functioning. Love that relates to the physical domain is the energy of consciousness, attuned to Truth, therefore is possible of

expression only in the spiritual state of being. Love will generate Life, and the Will of being will conform to righteousness and order, in the new creature. The lowering of the energies of Love to the generative organs symbolizes the lowering of the Divine Love to the plane of the race, by which Man might eventually be brought forth in the operation of spiritual laws.

The sexual love results in bringing forth a kind of a man, not the reality of being. Love, when properly premised will give continuity of being to those identified in its energies, but it will not be propagative in function. The propagative function is distinct from the love function, and will be so positioned among immortals. The parental function will be attended with love, but the love function will not be attended with parental desire. Absolute Love is operative in consciousness premised to eternal life and being, and opens when one attains to the consciousness of Christ. This is the Love of God, given for the life of man, that whosoever attains to union with it might not perish, but enter into eternality of life and being.

Emotions and feelings purify or contaminate the blood stream, their energies mingling with the elements of the physical organism for good or ill. Jealousy, the aspect of feeling that is repulsive to Love, directly affects the liver, giving off its destructive forces in the direction of the blood. Bitterness, envy, malice, worry, anxiety, and other forms of repulsive feelings directly affect the organism, contaminating the blood with their devitalizing influences, and producing disorders in the organs relating. All emotions give rise to a precipitate, related in color and tone, these being harmonious or inharmonious in their bodily effects. It is the feeling-energy of thought that promotes harmony or inharmony, and not the thought itself, for thought without feeling-energy is dead. Therefore, it is necessary for man to change the heart (feeling) in order to enter into a higher expression of life. He may have all wisdom so as to remove mountains, but if he has not love, he is nothing. Thought projects itself by means

of the developed feeling and carries with it the emanated energies of the consciousness in keeping with the advancement of the heart (love).

The tendency of mortals to pass out with heart trouble, in these days of strenuous living, is stimulated by two aspects of forces. First, there is a continual mastery of the bodily forces, as well as their stimulations through the Life current that has opened in the race the last quarter of a century, this subjecting the heart to forces of a different nature from the purely material. Second, the stress and strain of living, due to the end of mortality, with the many forms of adulterations attending materiality's demise, impose burdens upon the vital organs which particularly affect the heart. The consciousness is more sensitive as it reaches the state of "living soul," and is more directly affected by forces of thought and feeling.

The heart more directly relates to the physical organism, hence, bears the brunt of the forces of materiality that are imposed upon egos at the close of mortality. Heart disease is often a sign of an overworked organ, and rest is seen as a factor of cure. It may also be induced by an impure or deficient blood stream, this necessitating a change of diet, and a replenishing of the body to offset mineral deficiency. The glandular system, that underlies the circulatory system, may need adjustment, advanced healing methods permitting a remineralization of the system that restores vitality and vigor to the organs of the body. Considering the many forces of a different nature that penetrate the consciousness of man today, people fare well, for these are particularly constructive or destructive in their scope of action.

The seed of the natural life is in the blood, though it is gathered to the generative organs for use in organisms that have not yet become attuned to the Principle of Divine Love. It is possible through the transformed thought and feeling to gain the consciousness of Truth, and to impregnate the blood with the energies of Christ-Seed. The Christ-Seed is gained through overcoming the tendency of utilizing sexual seed for material and sensual

purposes. The mystical principles associated with the blood of Christ, as a redeeming factor to the race, is in the translation of the flesh and blood of the sexual creature to the qualities of Divine Substance and Love. This is accomplished by overcoming the sexual love and the desire to form oneself in mortality through the processes of propagation (law of sin and death).

The attainment of Divine Love, through overcoming the sexual love, is not a mass-mind necessity, though every ego graduating from the temporary love and life to the eternal, must pass through this Door; translating the fruit of the tree of the knowledge of good and evil by which one enters into the Tree of Life. One eats the fruit of the tree of the knowledge of good and evil when one finishes the natural plane, translating its energies to the qualities of the spiritual; offsetting in oneself all adverse forces of darkness by which Light and Truth may be. To eat is to make one's own. Each ego must take up his own dual progression to the Principles of Truth, by which the Wisdom and Love of God may quicken the consciousness of eternal life and being. Before one can eat the flesh, and drink the blood of Christ or Truth, one must have partaken of the forces of good and evil so as to become conscious of the dual nature. This is a spiritual eating that makes for immortality, in contradistinction to the sexual eating of good and evil that promoted mortality.

The mystical aspects of the blood are elucidated in the book, "Science of Love With Key to Immortality," by the author. It is not within the service of this book to go fully into the mysteries associated with spiritual progression. The enlightened state of mind is a renewed heart, and this means a changed spirit and body, affecting the organs of the body, so as to bring their forces into subjection to the inner Laws of Being. All feeling forces must be conformed to Love before the Heart of Divine Love can mother the ego into a new state of being. This is the requirement of all graduating from the temporary plane of existence to the plane of the eternal.

The natural organism must reckon with the latent

forces of materialism which arise on the plane of consciousness, when it is spiritually quickened. This involves the forces of darkness progressed, as well as the remnants of drugs that infest the system. The liberation of the forces of drugs, through fasting and natural cleansing, often proves a shock to the system, even as the uncovering of the hidden emotions and hells. This shock centers to the heart which ministers to the entire organism, and accounts somewhat for its heavier burden in these closing days of mortality. That people die of heart failure, when the forces of age impose themselves upon the consciousness, is an advancement over their being subjected to other forms of diseases. People often treat their automobiles and other mechanical apparatus with greater respect than they do their bodies, imposing the effect of filthy combinations of food upon the heart, as well as upon other organs, all of which affect the natural expression of man.

Experimentation in controlling the various forces of the natural body would be orderly at the time its forces were being subjected to the spiritual laws, this giving rise to many freak expressions of endurance and adulterous activities among mortals. The perversities of mortality must be revealed, as well as its virtues, these being uncovered at the end of mortality. The uncovering of adverse forces, and their subsequent mastery, operate to change the thought and feeling, and to make one ready for a higher state of progression. It is this change of heart that constitutes repentance, a turning away from that formerly expressed when not compatible with laws of harmony. A change of heart, spiritually identified, will affect the health and general condition of the body; though it must be superseded by the operation of the Law of Divine Love to set man free from the material house of clay, and to identify him as a living temple of Being.

Fear as to the health of the heart must be overcome. Life is not in the beats of the heart, but in the Spirit of Divine Love that opens within the consciousness, when one is sufficiently advanced to permit it. When Divine

Love is opened in the consciousness, the ecstasy of Being floods the organism, making all lesser ecstasies colorless and valueless. The Divine Love can pierce the heart, disseminating Qualities of Being to the entire organism; as well as make of a coördinated ego a Throne of Divine Power, by which the entire race is replenished and reborn for another cycle of progression. This is done at the end of mortality, and is the means by which immortality is identified among men; and the New Order in the Ages is revealed, in which a righteous expression of Love will reign.

### MEDITATION

I rejoice in the dominion of Divine Love and its harmonizing power.

“Create in me a clean heart, O God, and renew a right spirit within me.”

The Law of Divine Love now frees me from the forces of mortality.

## SOLAR PLEXUS: SOUL AND ORDER

THE Solar Plexus is situated at the pit of the stomach. It is a great nerve center, especially relating to the system of Order that is continually operative in the organism. It is the physical identity of the animal soul, the seat of the forces of the will of emotions. There are many plexuses relating to the spinal column, all of which coördinate, as to forces, with the solar plexus. The orderly system of expression, common to the organs of the body when the laws of Nature are unobstructed, is from the solar plexus. Order has its centralization to the navel, this symbolizing the connection that man has with the Mother Principle of Creation from whence he came.

It is through the animal soul that one makes autosuggestions and deals with the subconscious forces. The animal soul is the seat of the animal nature and is closely allied with the generative organs. Autosuggestion pertains to mind, renewed in selfish desire, therefore any impression made upon the animal soul, of a higher nature than the ordinary thought and feeling, will bring forth a higher result. Self-consciousness, reaching the apex of selfishness the last century, experienced this phenomenal advancement, both within itself and on the outer plane of its environment. The time had come when the animal soul and the mortal mind could reap their fruit of temporary good, these factors of self-consciousness being stimulated by the quickening received from the Spirit, whose time had come to produce the reality of man. Consciousness of the self, in the promotion of the symbol of reality, is the first essential toward a higher advancement.

The subconsciousness is filled with impressions heretofore thought and felt, and is of no higher nature than the character of the thought and feeling. The piled-up forces of the subconsciousness are given liberty through more intense thought and feeling, this causing their forces to arise in forms of discord, or as temporary good. This is

coincidental to the quickening of the hells and darkness, through the operation of Divine Intelligence, functioned by those putting on the Mind of the Spirit. The hells arise that they may be overcome by Truth, this paving the way for universal service.

The Soul is not directly of the physical organism, though it is the totality of the feeling nature. When identified in reality, the Soul is united with the Spirit and is controlled in Wisdom and Love. Feelings that do not partake of Wisdom and Love make up the animal soul. It is the animal soul that forms the psychic environment of the organism, making contact also with the unredeemed forces of all people. Egos are subject, in their unregenerated states, to the influences arising within their own consciousness, as well as those issuing from the race mind. The mastering of these influences, both within and without, is essential toward the establishment of harmony and well-being. The introduction of higher energies of love and intelligence may temporarily disturb the organism, but when adjustments are made, the consciousness is lifted above the lower influences, which is protective to the ego.

The Soul has its physical centralization to the chest region, and relates to the vital organs. It is the ecstasy of energies of Wisdom and Love, when freed from the influences of mortality, and is united with the Spirit. The soul, when united with the Spirit, centralizes in its physical forces to the lungs, and in its spirit-forces to the heart. There is only one heart but two lungs. The lungs indicate the duality of the soul, respecting the animal and the spiritual nature of man. When the spiritual nature is supreme, the ego is the soul or functional point for the Principles of Being, though in being united to the Spirit, one becomes a living spirit rather than a living soul. However, before one can be a living spirit, one must become a living soul. There is a scientific order of unfoldment.

The living soul is the natural consciousness perfected by which is the spiritual; while the living spirit is the perfection of the spiritual by which is Christ. Christ is the

Truth, the united Wisdom (Spirit) and Love (Soul), though in the union they become one and cannot be so distinctly premised, for there are no more two but one by which the flesh of the Word is revealed as spiritual man. Spirit is the identity of God in man, while Soul is consciousness of man, consciously gained. The two as one is conscious consciousness, the Son of Man, with which the Son of God conjoins to fashion the reality of being.

The animal soul characterizes mortality. It is dual in character and is made up of good and evil. When supremacy of good is gained, man becomes capable of being a living soul. The living soul is humanity of consciousness gained through developing the knowledges of good and evil to a finish, or cessation, this giving rise to spiritual advancement. The good that complements evil is reactive to evil, therefore is not the eternal good to be gained. The eternal goodness issues from the unfolding spiritual qualities, and characterizes consciousness when identified in living spirit. The soul of mortals is not eternal, but a transitory aggregation of forces, made up of energies of thought and feeling that are temporary in character.

The immortal is the beginning of the unfoldment of eternal qualities, and, when consummated is individuality of consciousness. The immortal is identified when consciousness of Truth is opened, hence, individuality is gained in Truth and not in the material evolution of the mortal. The immortal soul characterizes individuality of consciousness, therefore mortals do not retain individuality after death for they have never attained it. Mortals are personalities in processes of unfoldment, the attainment of the living soul indicating the end of mortality and the unfoldment of immortality. Immortality climaxes in living spirit, this identifying Christ, by which consciousness of eternal life and being is established.

It is through immortality that Divine Laws unfold their Plan to fashion man in eternal nature, and to redeem the body. Bodily redemption is the goal for man, though it must be preceded by a redeemed spirit. The spirit is redeemed when consciousness is freed from the limita-

tions and bondages imposed upon it by mortal mind and soul. These are offset through gaining spiritual understanding, and through being willing to let what is known prove itself in the life. Immortality is not set upon one, but it must be earned by putting off the forces of mortality. This is accomplished by renewing the mind by which the form of expression is changed, this opening consciousness in capacity to contact the Divine Will, when one surrenders self-sense and desire and lets the Will of God work out the reality of being.

The mating of the soul with the spirit is the principle of soul-mating. If men or women are used to entice those putting on the willingness of letting the Divine Will fashion the spiritual man so as to reveal reality of Being, it is only that one may be tried and tested and proven true to the principles and ideas known, or be proven false. If false, the ego has an opportunity to master the unfinished forces of materiality through closer alignment to the Principles of the Spirit, and thus gains the freedom desired. Through piling-up the energies of overcoming at the Solar Plexus, they are distributed as the spirit of the new creature, that aids in redeeming the organism. The gross, material natures of mortals are not subject to the spiritual laws, therefore one must be transformed in elements (form or body) by renewing the mind in intelligence and light.

Those who gain the soul-mating principle, that is, united spirit and soul, are also united in mind and body, this four-squaring the consciousness so as to gain the Love of the Lord. Every ego is primarily betrothed to Christ, as a virgin, and is expected to gain the virginal state. This is the male-female state of being that partakes of the nature of God. Such an organism of consciousness becomes a Throne of Power by which the Qualities of God, Christ, and Man, are projected into the universal, this projection being the "coming of Christ." Thus the standard of attainment is set for all states of consciousness at the ends of cycles, as well as the Law of Judgment entering to bring compensation or retribution to

all egos, according to their states of unfoldment. An orderly procedure of Divine Law operates to prove up the race at ends of cycles, rendering to each one according to the works or development of consciousness. "For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ, the firstfruits; then they that are Christ's, at his coming."

Immunity to any of the forces of the animal soul promotes the identification of the human soul, the living soul, by which one can be progressed in reality of being. The control of forces of feeling and thought has a decided effect upon the organism. It is this progression that has given rise, the last century, to greater health and more beautiful bodies. The whole race has been benefited by the advancing consciousness of a few, though gross, material natures still exist to centralize the descending forces of darkness that are gathered to their universal plexuses, when the forces of light are also centralized. If there is an ascension of consciousness there is also a descension. The former pivots the forces looking toward Heaven, and the latter pivots the forces looking toward Hell. Both Heaven and Hell are essential to the fulfillment of the Divine Plan and Purpose.

There are universal plexuses even as there are plexuses that center the nervous energy of the individual organism. The universal centers function the energies of light and darkness, both serving toward mixing the energies of the race mind that substance-essence may be formed; though this essence is pre-eminently centered to Christ Consciousness that controls both heaven and earth, and by which the progression of the race is proved, and the fruit of God and Christ revealed. The virgins represent the fruit of God and Christ, while the identification of potential immortality is a racial function, by which the New Order in the Ages is worked out among men, embracing an orderly system of church and state.

Solar pertains to sun. The solar plexus is the son center, but this is not the Son of God center. The Son of God center is identified in the spiritual domain, and not in the

physical organism; though the kingdom of Heaven, in which is the spiritual, is within consciousness, and not in the skies. The solar plexus is the symbolical representation of the Son of God center, the physically identified forces that have been humanly progressed. The center of humanity of forces is the Son of man. Humanity of character is promoted through mastering the forces of the natural man, relating to the spirit, soul, mind, and body, while divinity is the gained spirituality of forces conformed to Truth.

When an ego has mastered the tendencies (spirit), feelings (soul), thoughts (mind), activities (will; body), the human thus identified is connected with the underlying Divine Qualities of the heavenly domain of consciousness, and the unfoldment of the real man begins. Such an ego becomes a Solar Plexus in the universe of forces, all flowing through him or her to the race mind to enlighten and to advance the race's unfoldment. "I, if I be lifted up, shall draw all men unto myself." It is the solar plexus that centralizes the advancing forces of consciousness, though it is not consciously active as a function until animal soul is subjected. As animal soul is developed, mortal mind is progressed, until the I assumes control over the feelings, through consciously gained intelligence, this identifying the solar plexus as a center by which the order of unfolding reality of being, is revealed. However, the I must subject the forces of the natural man, and in turn subject itself to the I Am, or Divine Will, to permit the Laws of Being to operate to bring forth the real state of being.

### MEDITATION

Soul and Spirit are united in Wisdom and Love.

No sense of animality of forces can control man, for he is controlled in the Law of Divine Love.

I am free spiritual being, identified in life and being.

## STOMACH: SUBSTANTIALITY AND IMPERSONALITY

THE Stomach has been called the eye of the body. It is the identified natural intelligence, the seat of the personality, the I. One's bodily elements are of the character of the foods eaten, plus the character of the intelligences and feelings promoted. The intelligence of the stomach controls the whole digestive system, for if the stomach is disordered, the whole system is disturbed. Considering the ill-treatment given the stomach, it must be concluded that it has a protective system of its own, exercising a certain intelligence in dealing with its contents, that transcends the knowledges of the I or personality.

The Stomach has been compared with the garbage can. Yet, the contents of the garbage can has no saving chemical system, being subjected only to decomposition and putrefaction. The contents of a meal, dumped into a garbage can, is not a fair representation of the stomach containing the meal, for the stomach has power to deal with the contents in a different manner. It is good to draw attention to the necessity of giving the stomach a fair deal, but man must be governed by understanding rather than by fear. An overworked stomach, one that begins the digestive processes because only a peanut has been eaten, must be understood, if one is to promote the highest expression of natural harmony. A stomach well treated is a natural asset to anyone, for it assures a greater sense of well-being.

The tongue registers the condition of the stomach, as well as other parts of the alimentary tract. A hyperacid condition is noted by enlarged papillae on the tongue, looking like small strawberries, or by a flabby looking tongue. Redness and sponginess of the gums, also indicate a hyperacid state. The contents of the stomach are particularly acid, when in their normal state, the hyperacid

condition being formed by inharmonious combinations of foods; as well as by lack of elimination and the reabsorptions of poisons resulting from faulty elimination.

The entire digestive system, identified in the alimentary tract, has a common affinity through food. Foods that are digested in the mouth, through the saliva and its components, when properly accomplished, save the stomach added work: inharmonious combinations of food are always a burden to the stomach. It is not the purpose of this book to go into the intricacies of digestion, nor to map out harmonious combinations of foods, but rather to show the spiritual significance of the different organs of the body, though necessarily touching upon their particular functions on the natural plane.

The Stomach contains the gastric glands which are of two kinds, the cardiac that relates to the oesophagus, and the pyloric that relates to the small intestines. These glands secrete the gastric juice that is composed principally of hydrochloric acid, pepsin, and rennin. The digestion of the stomach is predominantly acid, its duty being the preparation of foods for absorption and assimilation, though the liver, pancreas, and small intestines put the finishing touches to the food elements before they can be distributed for general use in the organism.

The two glands of the stomach signify the duality, the three aspects of the gastric juice indicate the trinity. The two and the three that occur on the natural plane always relate to the five or the sense man. The stomach is the seat of the personality of consciousness in relation to the natural-physical organism. Too much thought about the person, especially its woes and worries, will disturb the stomach, even inducing vomiting. Anger, hatred, and other personal feelings of a malevolent nature will upset the stomach; while love and peace and other forces of a beneficent nature promote harmony in the entire digestive system.

It has been proven that the stomach is not only affected by what the person thinks and feels, but that it becomes the center of attack of personal forces. Malpractice, com-

mon to the world the last century, is especially characterized by a disturbed stomach, even promoting vomiting and excessive elimination. While much malpractice comes from within one's own consciousness, due to the ego not yet having taken dominion over the adverse forces that arise through superseding them with higher mental and spiritual qualities, it can also come from the domain of other persons; arising because of the opposition of the race mind to ideas that transcend its plane of thought and feeling.

One gaining individuality of character, through overcoming the forces of mortal mind and soul, is especially malpracticed though not always consciously so. The subconscious forces arise in attack on the spiritual, this precipitating chemical changes that upset the stomach, because of its relation to the I-center of consciousness. One individually unfolding is especially attacked, until dominancy of the spiritual is supreme. The universal work begins when the individual is completed; that is to say, that when an ego has mastered the adverse forces of his or her own consciousness, one is eligible to serve in mastering the adverse forces of a racial nature. After one has mastered the individual forces, and has gained the consciousness of Truth, one is given in Law of Divine Love for the life of the race, this precipitating a universal chaos which is equivalent to the malpractice of the individual, though it is universally functioned. This universal chaos is the complementary opposite to the cosmos, both being used in the Laws of God to produce the substance-essence out of which reality of being is formed. This conflict of forces embraces the suffering with Christ, by which one is made ready to partake of his resurrection; that is, to be raised in reality of life and being.

The Stomach, in its universal aspect, typifies the chemical center and would be especially disturbed during the change of the universe that corresponds with the change taking place in the nature of man. The gaseous state through which one passes, that cannot be traced to anything physical even by the best of doctors, is a figure of

the universal change that takes place in fashioning a new world, in which the new man can live. However, people suffering from gas, induced by discordant physical conditions, should not attempt to suffer for the Kingdom of Heaven's sake in a condition that has nothing to do with the formation of that Kingdom. One does not suffer as a sick man when suffering with Christ. The Kingdom of Heaven is not meat and drink, but joy and peace and love of the Holy Spirit. Its formation within the consciousness is figured on the plane of the physical, and some physical changes can be traced to the operation of spiritual laws.

It is the Fire Principle, projected at the end of mortality, as the "wrath of the Lamb" that precipitates the elements that lead to a changing nature of man and the universe. The elements of fire, air, earth, and water are disturbed in their relation to the organism, when the universal change is taking place in the authority of the Divine Will. The fire relates to Spirit, though on the outer plane it relates to the passional factor of the self-consciousness which is disturbed when the Fire of Divine Love enters consciousness to make the righteous state of man. Air pertains to mind, earth to body, and water to soul, all of these elements undergoing a change in the body of man, according to the changing qualities of these departments of consciousness.

The Stomach symbolizes the physical substance center of the organism, and registers the natural substantiality of consciousness developed. Substance is one of the seven Qualities of Being, as well as corresponding to one of the Seven Rights of Government, that is, to Food. The stomach is more concerned with food than with anything else. Food is the first God-given Right of man, and any violation of this Right among men, through governmental jurisdiction that is based on limitation, brings disorder to the whole body. The whole body, universally, is the governmental body, the national group, though individually it is the organism of the body.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," which is to

say, that the outer food cannot sustain the real nature of man, but he must come to partake of the substance-essence of intelligence that makes for the real state of being. Actual knowledge of food is necessary on the outer plane, with right combinations, this conforming to right combinations of thoughts and feelings of the mental and the soul plane. When the life of man is discerned to be of the Spirit, he will feed upon living words of Truth and raise the nature of the whole organism from the material to the spiritual plane.

As one spiritually discerns what is food and what is good to eat, ceasing to eat of the dual tree of good and evil, physical changes are undergone which produce changed chemistry of the organism. Changed chemistry demands changed combinations of food. Food is not a matter that can be definitely settled, for what the body enjoys one day it may disagree with the next, according to the mentality and the feeling controlling. It is not until one is fairly poised in consciousness of Truth that one can deal rightly with food; but it has a natural side that cannot be offset, however advanced the consciousness may become. The body has a right to the promotion of natural harmony, and all who see the body as a vehicle by which the consciousness has opportunity to perfect itself are glad to intelligently coöperate in promoting its well-being.

Impersonality is an offset to personality. Personality is consciousness centered to the I: impersonality is consciousness centered to the ideas underlying the things with which the I most concerns itself. People become so self-centered that their stomachs refuse to digest food. One can, through a little sickness, so center to oneself in self-pity, worry, and anxiety, as to greatly impair the function of the digestive system. Grief will prevent the digestion of the stomach, jealousy will disrupt the function of the liver, and stinginess tie up the circulation. Man is what he thinks and feels, though what he eats also gives character to the natural organism in the absence of higher intelligence. This is not to say that through

higher intelligence one can discard eating, or disregard the harmony of foods, but that one can control the lesser forces and modify their effects.

It is not compatible with the higher intelligence to violate the laws of the lower self and utilize the power of the higher self to heal the effects of the violations. This is to use the higher powers in a selfish spirit, and is to eventually deprive oneself of their use. The overcoming of selfishness is an essential step by which the animality of nature is superseded by the humanity of character. "Thou shalt not tempt the Lord, thy God," or intelligent Principle of consciousness by violating natural laws, thinking to rectify their effects by prayer and spiritual treatment. Man is expected to be in control of the passions and appetites before he or she can invite the influx of spiritual powers, or be opened to the intelligences of the Spirit.

Impersonality characterizes consciousness that thinks from effect to cause, and from the higher cause discerned to a different effect. It is that capacity to see principles not things, causes not effects, and to relate all things impersonally to inner governing laws. The attainment of impersonality has a marked effect upon the ego, freeing him or her from many of the aspects of animality. It especially permits the consciousness to free itself from the gluttony of food. The gluttony of food is one of the bondages of mortality: the control of appetite will change one's taste in many directions. The stomach is especially liberated through attaining impersonality, both as respecting the intake of food, and in relation to the forces thought and felt, that especially pivot to the natural man.

Substantiality of character supersedes personality, while the perfecting of impersonality identifies individuality. While genuine individuality is in the union of the male and female qualities within the consciousness, attained through overcoming the duality of forces that characterizes the mortal plane of evolution, its symbolical representation must first be attained. Symbolical individuality is identified with the gaining of impersonality,

the power to relate all things to the underlying spirit, making for growth and substantiality. Impersonality sees all things as forces of consciousness, even reducing people to qualities and energies of spirit, soul, mind, and body.

Substantiality of character is developed through perfecting the natural plane of living. The many factors of natural living that continually confront the ego must be subjected to the I, and mastered. One is not substantial so long as one feels that things can control the consciousness. Man is expected to be a master on the plane of natural living, not a slave to material conditions or things. The perfecting of all things, so as to govern the outer activities of life, is a prelude to becoming a master on the inner planes of unfoldment. Substantiality must be promoted on the natural plane before the Substance Quality can identify, by which the spiritual consciousness can be unfolded.

Substantiality is acquired by concentrating attention to the things at hand, by giving attention to control of thoughts, emotions, and words. It reaches its climax on the plane of mental advancement, when the I consciously knows itself. It is in the struggle of the I to master the adverse forces of the natural world that the stomach is affected by these forces, and malpractice is experienced. However, when the adverse forces arising from within the consciousness are mastered, there is an outer realm in relation to others that must be subjected. One works out the individual and the universal as one, being always prepared to serve others by serving oneself in mastering the adverse forces. Substantiality of consciousness characterizes completed natural man, and prepares the way for the unfoldment of spiritual qualities.

The digestive process requires from five to six hours. Meals should be five or six hours apart to assure the finished digestion of one before another begins. If this is not conformed to, the digestive system is overworked and hyperacidity is easily promoted; as well as fermentation from the mixtures. The digested food of the stomach is called chyme, symbolizing the milk of intelligence and

love unfolding. The stomach is especially the natural substance center by which the physical organism is nourished, but this pertains to the substance of mortality and not to the Substance of Spirit. The stomach is the receiving station of the food intake, as well as the giver of it to the entire organism, therefore is a center of natural love and life. The stomach is comparable to the powers of mental digestion and assimilation, by which ideas are laid hold of and made applicable to the life, and by which the spiritual nature is nourished and sustained. Even as the chemical content of food is liberated in the stomach and dealt with, so the chemical content of ideas is liberated by mind, these producing harmonious or inharmonious effects upon the natural man, and the skeleton of the spiritual that underlies the physical.

Self-magnetism, induced by self-thought, impairs digestion. Self-magnetism is the effect of personalized thought and feeling, the I centering all things to itself. Condemnation and malevolent forces of personality are destructive to the whole digestive system. This is no doubt due to the connection the organs bear to the nervous system. The stomach is controlled by the pneumogastric and sympathetic nerves, emotions and thoughts carrying their energies by means of nerves, thus affecting the organs according to their relation to the nervous system. It is through the sympathetic nerves that egos are sensitive to the forces of the race, and are subject to malpractice.

The Stomach is especially the seat of the natural man. It is only in its underlying significance that it relates to the spiritual. Its relation to substance, assimilation, and digestion, its response to thought and feeling, connects it to the inner plane of being. Its relation to the natural plane is especially centered to food and its effect. Purification of food will aid the stomach and also promote purification of thought and feeling; by promoting harmonious energies in the body that invite peaceful thoughts and feelings. A few approach the spiritual unfoldment through the processes of food-control and puri-

fied natural habits, though there is no spiritual unfoldment on the part of anyone without it including the physical. It is to say, however, that the natural controlled to purity is not sufficient to open one to the spiritual, without a corresponding opening from the inner Spirit, made possible through purified thoughts and feelings.

The matter of food selection, harmony and effect, is a distinct study. Food has a decided effect upon the natural organism, though it is rather that which cometh out of the heart, than that which goes out of the stomach, that indicates the character of the man. Purity of character promotes harmony, and purity of food offsets age to a considerable degree. It has been said that youth is elimination, age is congestion. Fasting from food gives the organs of the body a chance to expel the slime, incidental to their over-functioning; a process well developed in those lacking intelligent understanding of man, and the real purpose of living. It is not alone the excess of food that disrupts the harmony of the organism, but the excretia of the organs themselves must be reckoned with. Fasting and dieting are excellent means for cleansing the organs of the body, but must be approached in understanding and balance.

The Stomach may be wiser in dealing with foods than undeveloped mortals, but it has its limit of endurance. Ignorance must be superseded by intelligence on all planes of expression if the well-being of the natural man is to be promoted. Man does not live for his stomach, living to eat, but lives to fashion the spirit, soul, mind, and body of himself or herself in coördinate relation to the inner governing Laws. Know Thyself can well be coupled with Control Thyself, if the mental and the natural planes of consciousness are to be controlled in preparation for the unfoldment of the spiritual, the predestined end of the natural man. The revelation of the spiritual man follows in systematic order the cycle of progression devoted to the unfoldment of the natural man. The natural controlled, opens the way for the corresponding inner qualities that progress the mentality of

man, and invites the spiritual qualities and principles into action, by which the real man is identified.

The real man is immortal. The immortal man will have an entirely different relation to the body, and to the things of the world than the mortal man. Scientists now predict the capacity to live on concentrated foods, and the elimination of much of the drudgery of living. The author is certain that when the universe is restored to its proper relation, and man is revealed in reality of being, the curse of labor and the system of food intake, as have characterized mortality, shall have passed away. The ethers themselves will supply the essences of food to a considerable degree, the author having experienced the capacity to draw to herself from the sun and air vitalizing energies that acted as nourishment, after long periods of fasting and prayer; which she feels to be a forerunner of a reality later to identify.

Man is not made until he is spiritually revealed. When he is returned to the substance-essence (dust: spiritual energies) from which he was taken, he will go free from the elements of the mortal body and from its system of living. Great expressions are in store for him, but the mastering of the forces of the natural plane, both in their animal and their mental aspects, is essential to reveal the reality of being. The I must be subjected to the I Am. The stomach, the seat of the I will, must be correspondingly controlled with the mental development, food being appreciated for its harmonious elements, and appetite being controlled to intelligence in the reborn humans.

### MEDITATION

I am established in impersonality of spirit and mind.

I am nourished in the substance of food, and in Truth.

The function of every organ of the body is now expressing in perfection, and I rejoice in wholeness and harmony.

## LIVER: SERVICE AND BALANCE

THE Liver is the largest gland in the body, situated on the right side, immediately below the diaphragm. It weighs from forty to sixty ounces. It receives the blood from the hepatic artery and the portal vein. It is an organ of digestion and secretion. Its secretion relates to the gall-bladder, and is called bile. The liver is not only an organ of digestion but it is one of purification, relating to the blood by the portal circulation. Glycogen or a sugar product is distributed to the blood through the portal circulation, though the liver is also a storehouse for this product.

The Liver of the human is divided into five lobes, again suggesting the five sense man. It is an animating organ, increasing life and vitality to the blood. The blood is the life of the flesh. Portal pertains to door, the liver relating to the door that opens into the blood to identify the portal circulation, by which the life of the flesh is enhanced and increased. The liver was formerly thought to be the seat of the amorous desires. Cowards are called "white-livered." It can be seen that man has attempted to associate the thoughts and emotions with the organs of the body; though it remained for the mentality to be opened to perceive the spiritual and its relation to the physical, to give proper understanding of the relation of forces of consciousness to the organs of the body.

The Liver, as the organ of animation of life, implies the action of the life principle. The activity of the life principle makes for living. Liver is Live with the r added. It is the life of the flesh that is promoted in the animality of man, this leading to the capacity to put on humanity of character, by which the Spirit of Life can arise. The Spirit of Life is Christ. Christ is the Door by which the circulation of the energies of the Creative Source can influx through the consciousness of Man, this being symbolized by the portal circulation of the liver. That this

circulation relates to a sweet product, viz., sugar, is also suggestive of the principle of Divine Love that is emanated through the circulation of the Christ energies. The liver undergoes marked changes in the body of one being renewed by putting on the ideas and energies of the Life of the Spirit.

A sluggish liver means an impure system. Liver, relating to the life of animality, is slowed up through the failure of the ego to express the activities of living. The animation of the organs of the body responds to the expressions of man, being stimulated or retarded according to his activities, or the lack of them. The significance of the liver, in relation to the natural man, is one of Balance, though in relation to its circulatory system it is one of Service. An unbalanced liver will permit the bile to flow toward the stomach, the bile being one of the few liquids that travel uphill. A sluggish liver may promote jaundice and other maladies, though the ill-health of any of the organs is the discomfort of all of them, either through overwork or through sympathetic relations.

Service is the capacity to give freely, which is also the capacity to receive freely. Service must be balanced to promote harmony. However, balance between the natural and the spiritual planes of consciousness is a deeper functioning of balance than that common to the plane of mortal mind and sense. Balance is equilibrium. An unbalanced liver, especially, results in dizziness. This may affect the eyes as in the case of biliousness, for the intelligence of the natural plane, which the eyes centralize and signify, is overthrown.

Balance must be maintained on the natural plane as respecting ideas and words, and words and acts. To establish balance, the outer is governed by the inner, this giving rise to genuine service. An unbalanced condition of the liver, resulting in too little or too much bile, may arise from lack of proper elimination that poisons the system; or it may arise from hatred, envy, jealousy, and other forms of intense malevolent emotions. People of a "nervey" tendency are thought to have too much "gall."

Gall and nerve both relate to the liver, in this sense, and can be developed excessively on the outer plane so as to offset the balance of the organs relating. Since not anything exists on the visible plane except through the activity of thought, it follows that the organs of man, the totality of form, have back of them ideas that relate to mind. Mind is related, directly or indirectly, to the Divine Intelligence that brought it forth.

Service is the keynote of living. To genuinely serve one must have something to give. One must give in order to receive, yet take no thought of receiving. Life, when expressed in order and justice, is a perfectly operating system, as perfect as the body itself when conformed to the Law of Harmony. The giving function of the liver relates it to the portal circulation, the sugar that is distributed being comparable to the Love quality of God that is given for the life of the race. The circulatory system signifies the love of consciousness flowing throughout the organism, nourishing and sustaining the whole man. It connects with the liver, through the portal circulation, this uniting the spirit and the body in promoting the life of the flesh. That the love element becomes impure through mortal living does not forbid its purification, when one enters the Door that leads to Life. The purifying function of the organism is comparable to the forgiveness of sins, though this is not accomplished without activity on the part of the consciousness.

Service on the outer plane is work, when work is performed in the right spirit. Properly expressed service is that which is good for all, therefore must be expressed in a selfless spirit. A selfless spirit is possible only when one is attained to Love, which is the Law governing balanced giving and receiving. Properly expressed service means balance, and balance is law and justice operative in all directions. The liver is the balance wheel of the whole digestive system. When balanced with the stomach, the seat of the natural I, harmony and order are promoted. When out of balance, the bile is thrown in the direction of the stomach, the digestion is upset, and slug-

gishness and constipation follow. As to function, bile especially acts upon fats, emulsifying them for digestive processes.

The bile or gall is secreted in the gall-bladder, attached to the under surface of the liver. Gall is an important factor in life, though it must be balanced with intelligence and order, as a factor of consciousness, else one becomes too nervey or nosey. There are many galling experiences in living on the plane of mortality, and only balanced intelligence and love can remove the necessity of them and their effects. It is through the gall that absorption and assimilation are promoted, as related to the liver; but it is also through the mental gall that one is made to assimilate and to absorb many things that make for character and, eventually, freedom from mortality altogether.

The capacity to "take" the many things imposed upon one at the end of mortality is balanced by the service rendered in projecting toward the race the spiritual qualities gained. This is to drink the cup of anguish, the cup of gall, that the cross of the spiritual qualities with the forces of the race necessitates, in order to graduate the ego from the plane of mortality forever. When this cup of anguish is drunk in service to the Divine Laws, one wipes out the elements of mortality and identifies the essences of the reality of Life and Being. The necessity of drinking this cup of gall is not from the needs of the Initiate of the cycle, but as from the race that is still bound to the hellish elements; this necessitating the introduction of the Christ Qualities in service to God and humanity.

The Liver, on the right side of the body, signifies the wounded side in the Law of the Cross. This is mystical, but it is not without its relation to the bodily nature, for it is the fulfilment of the Law of the Cross, in the second coming of Christ, that prepares the essences out of which the immortal bodies of the race will be fashioned. Both sides or poles of the Law of the Cross are pierced in the two comings of Christ, this controlling the dual nature to the authority of the Divine Laws. A race does not

pass into a New Order without a clearly defined operation of the Divine Laws, no more than the organs of the body perform their functions without definite controlling laws. Ignorance of these laws cannot prevent the functions from persisting. The geography of the country, as to cities, especially the United States, can be likened to the organism of the body, with specific cities corresponding to particular organs.

The Liver is the seat of adjustment establishing balance and service. Balanced service is the establishment of justice, for it involves the righteous expression of giving and receiving. There would be no living without the liver, nor would there be the fashioning of the race without a governing Head, that controls the functions of unfoldment. Live is evil reversed. The mortal course of the race is in a reversed position to the laws of justice, order, and harmony, but this is a necessity in the natural unfoldment; by which egos are made to become conscious of themselves through tribulations and to reverse their position from the material to the spiritual. The work of transforming the nature of man from the mortal to the immortal premise directly relates to the liver, for it involves the processes of purification and blood transformation, by which the seed-life is made to connect with the Spirit of Life. The seed-life, carried in the blood, changes with the changing of the blood. "There is no redemption without the shedding of blood," is a mystical truth but it also has a physical application.

The spleen signifies the mystical wound in the Law of the Cross, associated with the first coming of Christ, but the liver bears the wound at the second coming. This is not to say that the liver itself is pierced by the sword of the enemies of Christ, but that the life element it signifies, and which makes up the mortal organism, is pierced by the sword of Truth and its emanating energies of Divine Love. This gives rise to energies within the organism of a different character from those generated in the purely mortal processes of living, resulting in a changed nature. One changed in spirit, soul, and mind is

changed in will or body, and the forces standing back of the center of life in the physical organism, that is, the liver, register this change. The body is not solid matter, but is made up of formed energies of spirit, soul, mind, and will. The change in the nature of these forces is a change in the nature of the organism of consciousness. The flesh of the Word is brought forth through conforming the forces of spirit, soul, mind, and body to the Love of the Lord; that is, conforming them to the Laws of Being (God).

Anemic conditions that arise from the changing nature of man from the mortal to the immortal premise relate to the change in the life principle, and are associated with the liver, in its symbolical sense. There are reflective aspects of anemia that arise from the natural organism, but this could not be without a change underlying the natural, which is in the spiritual plane. This is not to say that the one changing on the natural plane is related to the spiritual, for the spiritual underlies the natural, and is controlled in the Divine Laws that have a universal or racial effect; for they issue from One that is the authority over all. The eating of liver to enhance the corpuscles of the blood is corrective when anemic conditions are from the material nature; but when the changes are produced in the organism through the introduction of spiritual energies, incidental to transmutation, they are untouched by material methods of healing.

What is produced in the body through the operation of Truth can be controlled only by Truth; but what is reflective and symbolical in its effect requires the co-operative action of intelligence and will to restore balance and harmony. One is admonished to render unto Caesar the things that are Caesar's and unto God the things that are God's. This is as applicable to the physical organism as it is to the plane of the spiritual, for the actuality of the spiritual is always on the physical plane. Balance established between mind and soul, or ideas and emotions, is also the establishment of balance between the spirit and soul, that is, of energies from the inner Prin-

ciples of Life and their relation to the consciousness. Finally, balance established in relation to thought, word, feeling, and act four-square the consciousness, preparing the way for translation into higher energies, by which the inner Laws can act to reveal a higher state of being.

Gall-stones, a malady relating to the liver and the gall-bladder, signify the relation that man has to the mineral kingdom. Mineral elements become segregated forming stones, this promoting discord in the organism relating. The same processes take place in forming the organism of man as take place in forming the organism of the universe. Other liver inharmonies than gall-stones may arise but nearly all of them can be traced to the condition of the blood, except when induced by predominantly adverse forces of thought and feeling. One centered to bitterness can disturb the whole digestive system. Diseased conditions that are produced from the mental can be healed from the mental, coupled with the spiritual; or they can be healed by a changed mental state, but those diseases that arise from the violation of natural laws must be dealt with in the law of Caesar.

Bile is antiseptic, hence is a purifier in the organism, even as the gall of mortal living, revealed in the many anguished experiences, is purifying. The liver is comparable to the system of industry that characterizes the mortal plane of existence. When it becomes disturbed it promotes constipation. The system of industry is constipated at intervals during mortal progression, though it is also troubled with dysentery or too free circulation of its energies and powers. However, the whole mortal system of living is likened to excretia in relation to the Divine Laws, hence the tendency persists to eliminate it and to introduce a new system of living, more compatible with service and justice.

It is a scientific conclusion that harmonious service, mentally and physically balanced, has a harmonious effect upon the physical organism, giving added powers to the excretory organs. The purer one becomes in concepts of living the more marked the changes that take

place in the physical organism. The body is the workshop of the mind, though the mental qualities underlying the organs of the body must be quickened to promote physical changes. It is not that the body that now is becomes the body that is to be, but that the ego must lay the foundation of the body to be, by establishing the harmonious and balanced mental qualities by which the Principles of Being form themselves. The mental change taking place in the race the last century is a forerunner of new bodily expression, though many are called and few chosen in the final proving up of the inner Principles.

The wonder of the liver is likened to the wonder of the whole system of mortal living. This system objectifies itself as industry, with the blood of the body signifying itself as finances that promote industry. Both work and money are essential to a harmonious expression of life, but both have to be adjusted to a changing body that the renewed mind has promoted. Thus we find ourselves today in a cycle of living that is not compatible, in many ways, with the advanced spirit and mind of those in whom the governing Laws of Being are upheld. The standards gained in one, in whom the Divine Laws have set up their government, become the standards of attainment for all; even to a changed physical condition that environs the whole race. The solution to all problems will be found in an understanding of the Principles of Life and Being, therefore must be applied by one spiritually identified in Life.

The restoration of the body to energies and qualities, which the body primarily is, is one way by which the material forces formed in promoting the mortal body are broken up; this incidentally changing the elements of the physical body and setting up the demand for a higher system of healing. The system of healing keeps pace with the needs of the body, these being promoted from the changing mind. Therefore, as respecting the natural man, egos are expected to seek and to find the healing agents that correspond to their need, and to be as wise as the children of the world, though children of Light.

It is not compatible with spiritual laws that all inharmonies pertaining to the body be subjected to the spiritual healing system. The mind of the flesh is enmity toward God, and cannot be subjected to God. It follows that conditions produced by this mind are not subjected to the Divine Mind and its Laws, though a changed mental attitude, on the part of the ailing one, may place one in better relation to meet the issue. It is not to say that God is powerless to heal the sickness that has arisen from the material plane, but that this has been promoted in the chaos and unknown forces of materiality and is not contacted by the Cosmos and the Principles of Truth.

"Flesh and blood cannot inherit the kingdom of God," that is, be conformed to the Principles of Being. The many aspects promoted by the mind of the flesh make up the flesh and blood creature of mortality. These forces may be dealt with through higher mental illumination and brought to nothingness, mentally, but are not healed. Only that is healed that has been held in bondage to materiality while bearing an innate relation to Spirit. This is the reason that spiritual healing is not inclusive of all who desire it. People desire healing for the sake of the harmony it brings, but must innately relate to the Laws of the Spirit if they are to be spiritually healed; otherwise, they must be healed in the laws of Caesar.

Spiritually progressing egos, as well as the mentally progressing who have not yet attained to the spiritual, have been deceived as respecting the body, not dividing the spiritual and the natural functions. They have expected the bitter tree to bring forth sweet fruit. The whole digestive tract is of the animal nature and is not directly related to spiritual laws. It may be influenced by a higher mentality, for poise of soul and mind give more harmonious tone to the organism, enabling one to meet the trials of the flesh that beset the mortal ego. The spiritual man will not have the same alimentary tract, for he will have entirely transcended the necessity of eating and eliminating, as they have characterized the mortal nature of man.

It is body that is to be perfected, but this is from the spiritual laws. The mastery of the bodily forces on the outer plane of living, subjecting all its forces to the mental, is a means by which the mental is subjected to the Spirit. The Spirit introduces its qualities toward the physical to produce higher states of bodies, but the formation of the immortal body is through the Lord, or Laws of God, and not through the intelligence or will of man; though man's intelligence and will must conform to these Laws to permit God's action. The tendency to save the old body, as a means by which consciousness may perfect itself, is commendable; but the attainment of the spiritual body is in subjecting the forces of mind and soul, spirit and will, to the Truth, by which the body, as it has been idealized to be manifested, can come forth. This is the flesh of the Word, that in which there will be no inharmony or anything that maketh a lie. Then man will be the seat of the industry of God, by which the will of God can be done in the earth or formed plane, as it is in the plane of Principles of Being.

### MEDITATION

All the forces of consciousness are established in balance and harmony.

The organs of the body express in perfect form and function.

I serve all in Truth, doing all things as unto the inner Laws of Being.

## SPLEEN: BIRTH, LIFE, DEATH

THE Spleen is the largest ductless gland, making it distinct in function and significance. It is the point where the interior system of the organism makes connection with the exterior system. Its functioning has been attended with much conjecture because of the mystical connection it bears with the glandular system. The glandular system makes up the interior mechanism of which the organs of the body, in their function and activity, are the outer mechanism.

It has been thought that the spleen is the birthplace and burial ground of the red corpuscles, as well as the begetting center of the white corpuscles. The corpuscles are the disc like cells that float in the blood, a balance of the red and the white ones being present in a state of health. The spleen is especially active in establishing a law of compensation, in diseased conditions, and in mastering the inharmonies of the body. The spleen is also associated with the alimentary tract, as it is found to be enlarged after meals. This may be due to its relation to the blood, by means of the corpuscles, for the blood is pivoted to the organs of digestion at these times.

The Spleen has been long associated with ill-humour, anger, and feelings of a malevolent nature. All the organs of the body connect with energies of mind, directly or indirectly, as well as bear a relation to the soul energies. The animal soul is made up of energies of feeling generated on the plane of the senses, and bears a direct relation to the blood. The spleen was thought to be a center of emotions, indicating the primal thought of man was to supersede the purely physical functioning with mental perceptions. Since the activities of Divine Intelligence brought about the form of man, which objectifies as body, it is quite in keeping with the laws of mental progression that man should attempt to connect the organs of the body with the various mental processes that caused them to be formed.

The Divine Intelligence fashions the spiritual being of man which will include the righteous expression of body. This body will be snow-white, white like a dead man, but it is brought forth in the Will of Divine Love and Laws and not in the copulative energies (will) of the self creatures. The mind of the flesh, by which the mortal body has its existence, must be overcome with the Mind of the Spirit, before the body that was created to be manifested can be made substantial in consciousness, as essences and energies of spiritually conceived ideas and principles. Body is formed as qualities of being, existing in consciousness like the radish in the radish seed. However, consciousness must attain to reality, through knowing Truth and putting on united Wisdom and Love, to bring forth the reality of body.

The step between the mind of the flesh and the operation of the Mind of the Spirit is the metaphysical. This is the capacity to see back of the physical to the mental, hence, the mental that is above the physical pertains to the material-physical, fashioned in the senses; and not to the spiritual-physical that is fashioned from the Mind of the Spirit. It is the spiritual-physical that is fashioned from the essences and energies of the spiritually conceived ideas and principles. The spiritual includes the capacity to see all things in reconciliation to the Plan of the Creator, though it is not to include all things in the fulfilment of that Plan. The formation of the spiritual is one with the unforming of the material, the energy of dissolving matter being used to form the substance-essence of the spiritual.

The body that now is must be changed. It is changed through renewing the mind. If the mind is renewed in mental forces the body is rejuvenated, and thus the higher expression of health and prosperity that came into the race the last century can be traced to the metaphysical advancement. This is the temporary good, in contradistinction to the temporary evil that had characterized the progression of the race when on lower planes of development. This higher current of mental advancement raised

the energy-rate of the body to a higher degree, and set into operation the demand for higher healing systems. The demand called into action the supply, in exact operation of the Divine Laws that bring forth on the outer planes what man has brought forth on the inner planes of consciousness.

The system of living above outlined is comparable, in the universal adaptation to the race, to the spleen in its relation to the body. It is that by which the inner is connected with the outer and higher energies are liberated. The spleen undergoes considerable change in the transforming of the body to a higher energy-rate. The anemic condition that arose in the race, especially the last half century, is due to the breaking up of the old energies that fashioned the body of the lower mental nature, and occurred at a time when the higher energies were being projected. It is a reflective aspect of the attempt of the higher energies to spiritualize the body; though the spiritual body is not brought forth by anemic conditions. Reflections are only signs on the outer plane of the progress of the Laws of the inner plane.

The red corpuscles contain the life of the animal nature of man, the white corpuscles the life of the inner energies, comparable to the life of the Spirit. That the white corpuscles appear as scavengers, and the red as agents of vitality, are the very necessary reversed aspects of the mortal nature of man to the Plan of the Spirit. Red is one of the seven primal colors and is significant of the will. Red is very agitating to the animals, but in relation to animal-man is greatly conducive of harmony when associated with the corpuscles. All colors have their significance and apply to the body of man, though cast by the mental energies by which the body is controlled. As the body without the spirit is dead, so the bodily processes without mental control make up the dead man that must be born again in order to enter into life.

The seat of being born again is in the blood and is directly related to the spleen. For this reason one who is putting off the mind of the flesh and is putting on the

Mind of the Spirit goes through a bodily transition, that reduces the blood to the point of death of the self, at which point the life of the Spirit springs up. This is accompanied with spiritual illumination, when it is actually identified, by which the Truth is finally known, because a state of being has been promoted in keeping with the spiritual unfoldment; for the being of the Principles of Truth establishes itself by which they can be known. There are symbolical reflections of this process, because every action of the inner Laws of Being projects its shadow toward the race; but one functioning the symbol is not in the reality, but is the means by which the delusion is carried to a climax that it may be annihilated. This is the way the kingdom of the world is brought to a finish at the point that the Kingdom of Heaven is set up in man, individually and universally.

These are mystical truths that associate themselves more with the spleen and the mystical aspect of the blood than with other parts of the body; though the redeemed brain and the heart, the pivotal centers of Wisdom and Love, respectively, are the primal parents of this physical change. Bodily changes are so marked the last century that a new healing system is not only demanded, but conditions of living, governmentally, must change to sustain the more highly progressed states of consciousness. This change can come only through the old governmental system undergoing a change, comparable to the change undergone by the progressing individual. This change, both individual and universal, is directly controlled in Truth and the authority of the Divine Laws and Will, that identifies Truth among men and sets up its Throne of Power from an Organism that becomes the controller of the circulation of the energies of the Spirit of Life; as well as the controller of the forces of death (racial living, not in keeping with Truth).

Birth and death, with their polarized result, life, are continually operative in the organism of man. When in perfect balance, health is the result. However, mortals are not in perfect balance, a conflict going on between

the spirit and the flesh that develops the factor of contrariety, and which results in sufficient antagonism to produce disease. Youth is the capacity to keep in balance, so that as old cells die new ones are born, without any excess piling up in the system. When excess piles up between the birth and death of cells, disease results, and when the excess becomes excessive in its own element, what is called age appears. Age is lack of the organs to perform their functions properly, because immersed in their own excretias so as to obstruct the expression of order and harmony. Youth is elimination while age is congestion.

Life, as mortals know it, is the energy resulting through birth and death being equalized in the organism. While this life is death, in relation to the spiritual life to be attained, yet to the animal nature of mortality it is the animation of existence. This animation especially functions by means of the bodily expressions, by which all the organs are enabled to perform their functions without obstructions. Obstructions promote disease and excessive disease brings the bodily functions to cessation. Life gives way to death, on the outer plane, while death gives way to birth on the inner plane. This vicious circle of mortality is brought to an end through spiritual birth, by which one enters into eternal life. Eternal life is continuity of progression without the necessity of birth or death, though it is the transition of consciousness from the third to the fourth dimensional plane of being. (The Chapter, "Death: Birth: Life," contained in the Book, "Science of Love with Key to Immortality," by the author, deals with the mystical aspects of these factors).

The cessation of the bodily functions deprives the Spirit of Life of an organism and it takes refuge in the Kosmos of Being for future embodiment. Processes of material existence, called life, finally bring the conscious embodiment of forces to a conscious recognition of the Spirit of Life, when the establishment of genuine life and being is in order. Thus the material existence serves toward bringing consciousness into the capacity to become con-

scious of the Principles of Being (God), by which they may be embodied as the reality of life and being. This embodiment is through spiritual birth, and the death of the old man or forces of consciousness. Thus it can be seen that the processes of birth and life and death are intermingled, the spiritual springing up where the material consciously dies.

The Spleen has been associated with the thyroid gland. Mystically, the thyroid gland, situated in the throat, is connected with the Word of Creation, while the counterpart of the Word, by which is life, is located in the spleen. It is the life of the flesh that is promoted by the spleen, although it also becomes the burial ground for the elements of death that die out when the Life of the Spirit is introduced. Since the spleen relates to the blood and the blood is the life of the flesh, it has connection with the thyroid gland through the operation of the Word of God in the consciousness. This is a spiritual connection rather than a physical one, though when consciousness is adjusted, so that the within and the without are one, there is a constant reaction between the spiritual and the physical.

The Spleen acts as a mediator between the inner organism of forces, as promoted by the glandular system, and the outer organism as promoted by the functions of the organs. Birth has its identification in the blood, in the seminal waters gathered from the blood, in which is the life of the flesh. Death, the opposite pole of birth, has its physical identification in the blood, and through the corpuscles, relates to the spleen. Since it is the Spirit of Christ that is the mediator between the inner Kingdom and the outer domain of living, we have the objectification of this function in the spleen of the organism.

It is the Spleen that makes an attack upon all encroaching poisons and toxins, hence, its function is like an avenging angel, and that which is protective as well. The poisons and toxins of the system are comparable to the Satanic elements that arise from the forces of chaos. Chaos is that which is opposite to cosmos or intelligence.

It is Christ that takes dominion over the Satanic elements of consciousness. The function of the spleen, in the control of the poisons and toxins of the system, is comparable to Christ, the saving Principle that would reveal the Principle of Life by offsetting the necessity and forces of death.

The Spleen is situated on the left side of the body, this indicating its relation to the negative pole of the organism. The right is always positive, the left is negative. The negative pertains to the interior forces, the unformed, as well as to those forces that have been active and have come to cessation. The spleen bears a polarizing relation to the liver, situated on the right side, the former identifying as a center of death to the natural plane, and the latter as a center of life. Yet, the spiritual system of being that is reverse to the natural would reverse this position, making the spleen the seat of the higher life, and the liver the seat of the lower life which is a form of death.

The liver relates to the outer system of living, the body, by means of the bile, its digestive factor, and to the soul or interior system by means of the portal circulation, connecting with the heart. The spleen relates to the outer system of living by means of the relation it bears to the blood, and to the interior system by means of its mystical functioning in relation to the energies of birth, life, and death. People said to have plenty of "spleen" are emotional to the point of being erratic, the spleen connecting with the emotional center of consciousness, the soul, by its connecting with the blood and the seed-energies fashioned in the love of the flesh.

The life of the animal nature is temporary. Reality of life is from the Spirit of Life or Christ. The ego connects with the qualities of the Spirit through transcending the outer forces of life, and centering toward the inner plane of Being. The glandular system is the connecting link between the inner plane of being and the outer, with the spleen as the outlet of the inner plane, and the mystical head of the outer plane of living, as it relates to the organism. The spleen types the graveyard of the dead, the

mortal nature being dead until made alive in the Life of the Spirit. A changed spirit of man, by which he or she puts on the Life of the Spirit, or Christ, reflects itself in the physical organism by means of the replenishing function of the spleen. This replenishing function is a balance to birth and death, and the means by which life is present.

### MEDITATION

Birth and death are equal in the Law, establishing youth and life.

I rejoice in omnipresent life and the death of the self man.

I am freed from birth and death through the Law of Divine Love that gives man spiritual birth.

## BOWELS: FREEDOM, MERCY, ELIMINATION

THE Bowels consist of the large and the small intestines. Common usage sanctions the term bowels, or intestines, rather than bowel or intestine, because of the two distinct divisions found in man. These divisions are often not very marked in animals. These two divisions represent two poles of forces that are dual in function. The small intestine, making up four-fifths of the bowels, has as its function the absorption of nourishment and aids in digestion. The large intestine is a carrier of waste. Digestion is finished in the small intestine and absorption of nourishment is promoted, while the refuse of the system is functioned by the large intestine, this identifying two functions of distinctly opposite nature.

The Bowels, more than any other organ, indicate the materialism of living, as well as the Plan of Life, though symbolizing the great and the small functions in the system of life. They consist of six distinct divisions, three in the small, and three in the large intestine, comparable to the six days of Creation, or movements of Divine Qualities by which man is fashioned and made. The whole alimentary tract is the seat of the animal man, though the animal man being reversed to the spiritual enables one to understand the spiritual, when understanding of the animality of nature and its place in progression is established.

The small intestine, twenty feet long, is divided into the duodenum, jejunum, and the ileum. The large intestine is divided into the caecum, colon, and rectum. The appendix, a pouch-like protuberance, is attached to the caecum. The function of the appendix is to equalize the distribution of gases that attend the fermentation of the colon, for the large intestine is unclean and subject to putrefaction. Because people can live with certain organs cut out does not imply that they are useless; nor because the function of organs is not known by mortals is no rea-

son why certain organs should be considered useless. What is carried along in the body today is usable in the economy of Nature. When any energy of intelligence is made null and void through the Divine Mind or Truth, then only is the organ to which it relates brought to cessation of function.

The immortal man, when fully formed, will be a different nature from the mortal, and many aspects of the body that become especially unruly in mortality are brought to cessation. The appendix is one of these aspects of the body, but we can be assured that it had its place in mortality else it would not have been. That the appendix is in the adult would indicate that it has a service to perform for the matured organism, unlike the adenoids that aid in the nursing ability of the child but which atrophy when no longer needed. It has been discovered that the appendix is in a state of atrophy in certain organisms, and this has led to the belief that it was without function in the adult. The existence of the appendix teaches an important truth, viz., that the animal nature of man, centered to the entire alimentary tract, has been appended to man's nature as God created him to be, because of the necessity of progressing consciousness in lack of knowledge and love of Being; for the animal man is progressed before humanity of character is put on, by which the Divine Qualities can function to reveal the Real Man. (See Chapter, "Appendix and Operations").

The Bowels are the seat of the animal life of the natural man, in relation to the body, though the generative organs are the seat of the soul life of the animal-natural man. This is the animal soul, and not the soul that is identified when humanity of consciousness has transcended the animality of nature. The reality of soul is centered to the chest region, and relates to the heart and the thymus gland. Because the bowels are the seat of the animal life of the natural man, any disorder to the bowels is reflected to the entire organism. Hence, the tendency to trace all bodily discords to the colon, the center of impurity and putrefaction.

The common disorder associated with the bowels, especially the large intestine, is constipation. Constipation is a name applied to lack of proper elimination of the wastes of the body. Economists use the word constipation to indicate the congested condition of business and finance, when their circulation is cut off. Constipation is opposite to freedom, and indicates a condition of bondage and limitation in the normal functioning of any expression. People fail to eliminate the used forces of consciousness, cluttering the mind with stagnant forces, this being the tendency back of constipation; though a physical stagnant condition also aids in its promotion.

Freedom, in relation to the bowels, means proper function and elimination. It is an interesting, phenomenal fact, that the liberation of mind so as to free it from certain limited thought, especially relating to the earthly life of man, will, when realization is intensely felt, cause elimination of the bowels. Liberty of mind is pivoted to the realization of spiritual truth, therefore it is only when Truth is realized in opposition to long-treasured beliefs about the earthly nature of man, that this phenomenal elimination will occur. It is as though the waste is thrown off in the presence of the substance of Being and Truth.

If one embraces the spirit of freedom, which is the Spirit of Truth, one may, under certain conditions, promote elimination; but only because a spiritual law is operative, and the influences extend to the seat of the natural man, or the bowels. Constipation, arising from inharmonious combinations of food, or lack of exercise, or other things common to the natural-material plane of existence, is subject to natural law, and people are justified in keeping themselves internally clean through the use of enemas or drugless laxatives. Egos violate no Law of God by rendering unto Caesar the things that are Caesar's in relation to the bodily organism, and are always watchful to subject the forces of the body to the intelligence of man, through spiritual or natural means.

The Bowels are imposed upon by the greedy nature of man. Appetite and passion must be mastered if the

animal man is to enjoy a degree of harmonious living. It is not that the animal man can be fully established in harmony, for harmony is for the spiritual man; but he can promote the capability of enjoying harmony by mastering the inharmonies of the material plane of living. The attention given to diet, reducing, food combinations, vitamins, calories, and all that makes the body more beautiful and harmonious, prepares the consciousness for the Body Beautiful that is to be born through the authority of the Divine Will; that even now is bringing to nothingness the Old Order of living and building up the character and qualities of the New Order.

The waste of the bowels is not alone from the food taken into the organism, but from the excretia of the organs themselves. Mortal man struggles against this waste, the bowel action becoming less certain as he advances. This is to say that the complexity of living, which is not alone traceable to food, constipates him because he is not in control of the self-powers. However, the more controlled one becomes the higher one advances mentally and spiritually, this automatically slowing up the movements of the bowels; for they represent the forces of the lower plane which are cut off when the forces of the higher plane of progression are liberated.

Exercising the muscles of the abdomen aids in toning up the bowels and increasing their harmony. Other natural aids operate to promote the natural harmony, but genuine liberty will not be attained until man can transcend the "coat of skins" which mortality types, and put on his garment of righteous being. The effort to promote harmony is not for the mortal man but for the promotion of the Principle of Harmony, which is a forerunner of the identification of Heaven in the earth. It is to say, that until one is conscious of harmony, which the mortal can gain only through mastering the inharmonies of mortality, the genuine Harmony of Being cannot be revealed. Consciousness identified in harmony is the new creature, new in spirit and body.

There are Centers of Being in the consciousness of man.

Consciousness is identified by means of organism, therefore certain parts of the organism centralize to these Centers, and are affected by the realizations of Truth that are made, because the Centers are controlled in the Divine Laws. Thaddeus, the disciple, has its seat in the lower part of the bowels, and is significant of elimination and renunciation. The renunciation of ideas that obstruct the free expression of Truth especially promotes free elimination of the bowels. The development of the capacity of righteous elimination on all planes of consciousness, spirit, soul, mind, and body, stimulates the eliminatory function of the bowels.

There is a malady called diarrhea, which is excessive elimination. This excessive elimination is induced by physical causes within the alimentary tract, or through wrong diet, and has nothing in common with the elimination induced by transcending the "waste and void" of materialism with the realizations of Truth. Conditions of the bowels, induced by forces common to the mind of the flesh, should be given attention in the laws of Caesar. The spiritual laws of healing apply to those conditions in the organism that arise because the consciousness relating to the body directly connects with the inner Centers of Being, and their emanating qualities.

Mercy is especially associated with the bowels. Being the seat of the animal life that is promoted by the animal soul, or consciousness progressing in the senses and their experiences, the bowels especially relate to emotional forces. Mercy, kindness, consideration, reflect their forces to the bowels and promote their well-being; while hatred, unkindness, lack of consideration, and other malevolent forces bring the bowels to inharmony and bondage. Stinginess, not only tightens the muscles of the body, but it can induce extreme constipation when accompanied with cruelty and greed. All the forces of mind and soul have their functional point in the body, making for harmony or inharmony of the organs to which their forces relate.

The Bowels are centered to appropriation and elimina-

tion. Especially, the small intestine centers to appropriation, while the large to the function of elimination. This signifies the uses and disuses, common to the system of material living. The small intestine is coöperated with by the pancreas and the liver, these putting the finishing touches to the digestive process and promoting the absorption of the nourishment that results. It is because the small intestine distributes to the entire system, at its lowest point of progression, the nourishment provided in the digestive process, that we have a figure in the bowels of the system of labor, as it appears on the mechanical plane of living. This is accompanied with the system of waste that is one with concentrated capital, as it characterizes material existence where moneys are appropriated and piled-up for future uses. There is another system of labor in the organism that relates to the generative organs, though this signifies the progression of soul as well as that of body.

Appropriation and elimination are constructive when one invites his own under laws of Life, and rejects that which is no longer needed as means of growth. When greed and avarice characterize the consciousness, and one appropriates to oneself that which rightfully belongs to another, disorders set in and constipation and accumulated waste result. Disorder of labor is disorder of capital, even as disorder of appropriation of food makes for disorder as to the distribution of the wastes accruing. Consciousness is so intermingled in the race that on the mortal plane one is not his or her Real Self, therefore cannot invite one's own except in the necessity of labor or work; and even this is obstructed by greed and other forces that oppose the freedom of man.

It is only when consciousness knows itself as a self, and can subject all the forces of spirit, soul, mind, and body to the I, and in turn subject the I to the higher will and mind, that one can invite his or her own, free from all sense of material appropriation. The law of spiritual attraction supersedes the law of material getting that disregards the good of others: though the unfoldment of the

humanity of character, that supersedes the animality, promotes an unselfish spirit that makes for the capacity to invite one's own in spiritual laws. The system of living is as perfectly identified as the symbol of the bodily organism, wherein every organ has its own function to perform, as well as maintain a coördination with all the other organs, by which harmony is promoted. This is comparable to the human system that supersedes the system of animality, and which will characterize righteous economics and government. Then man will not live for the body but for the spirit, but the body will share in every advancement, without agitation and confusion being necessary to promote growth.

It is quite fitting that the body should have a center of waste, for with use there is always disuse. This center of waste, pivoted to the colon, is figurative of hell, though it is not that which goes into the belly that makes man impure and unclean, but that which goes forth from the mind and comes out from the heart. Waste is one with perdition, for Perdition means *to waste*. The consciousness of man is bound to hell so long as he is bound to mortality; and he is also bound to the necessity of eating to live and to the wastes that issue from this necessity in mortality.

Spiritual man, who will have embodiment, will not live by the belly nor be bound by the animal habits that infest the nature of the animal-man. The great movement of mental and spiritual advancement, the last century, is to supersede the necessity of movements, common to mortality, on all planes of expression. Spiritual man will not be dependent upon bulk and peristaltic action to promote harmony and well-being; nor will he eat the diversity of elements now partaken of in foods, for everything will be centralized and concentrated, in opposition to diversification and adulteration. Purity and harmony will characterize both spirit and body.

The rectum connects with the entire nervous system and any rectal condition can disturb the whole nervous system. Hemorrhoids, the most common ailment of this

part of the bowels, relate to the liver and the improper functioning of the hepatic vein. They are piles of congested blood and matter, forming obstructions to proper elimination, as well as producing greater decomposition and putrefaction because of unexpelled waste matter. Waste must be destroyed in some manner to assure the health of the organism, diseases arising that burn it up, if not otherwise destroyed.

There is a natural man and there is a spiritual man. The natural man has, through material thought, formed the energies and elements that make up the material body. These have been formed in the mind of the flesh, which is not subject to the Law of God, and which cannot be subjected for it must be destroyed in the presence of the Mind of the Spirit. "Flesh and blood cannot inherit the kingdom of God," and it is made up of those elements and forces that fashion the material organism of the animal nature of man. It is absurd to believe that God, in its healing laws, is going to heal the animal nature of man, when the animal nature must be broken up and dissolved in order to reveal man in the spiritual nature. The forces of the flesh must be overcome by one putting on the Mind of the Spirit, this reducing them to nothingness in the presence of Truth realized.

Certain inharmonies arising from the combination of material elements in the nature of the animal man, to which the Laws of God do not directly apply, must be met on the plane of the material or Caesar to which they relate; though this is not to imply that the influences of the spiritual cannot subject the influences of the material and reduce them to nothingness. It is to say, that natural conditions call for treatment in natural laws, and the Spirit is not interested in healing material conditions, but its function is rather to reduce the material forces to a state of negation and cessation. We have evidence of this power the last century in the progressed healing methods, outer aids being correspondingly advanced on the natural plane with the advancement of the spiritual consciousness within. People whose advancement has

aided in promoting the higher healing agencies of the natural plane should not fail to take advantage of their uses, should necessity demand; for the One Power is the controller of the forces of light and darkness, though utilizing a direct and an indirect control, respectively.

The spiritual nature in man makes it possible for consciousness to contact the healing Laws of God, but where this nature is not developed there is no response to spiritual healing treatments. Especially, disorders relating to the alimentary tract, the very seat of the animal nature, do not yield to spiritual healing, though the influences of the Spirit may reduce offending material forces to negation if spiritual advancement permits. The higher thoughts and energies progressed in the consciousness have modifying influences upon the inharmonies arising on the outer plane, but the material nature is outside the Kingdom of God, and always will be; therefore its forces must pass away in the presence of the formation of the spiritual state of being. There would be no sense in material forces being healed if they are to be destroyed. Many egos, advancing in understanding, but not identified in the Truth, by which both the spiritual and the natural are understood, belittle the Principles of spiritual healing by their ignorant thought and conduct; bringing the system of spiritual healing into disrepute and repudiation.

Great waste exists in the system of material living. This is symbolized in the organism of the body in relation to the large intestine. Waste is the refuse incidental to use, though many of these elements make good fertilization. The waste region of the bodily organism symbolizes the soil, in which the elements of impurity decay and dissolve. A certain amount of fertilization from the feces is possible, but putrefaction, through lack of proper elimination, is attended with impurities that can poison the blood stream and identify diseases. Colonics, the cleansing of the large bowel with water, have a purifying effect upon the eliminatory organs, this being one of the most effective modes of healing and rejuvenation. Elimination, when it is conformed to spiritual laws, will result in the super-

seeding of the animal nature of man with the human, by which the spiritual reality of being can work out. Therefore, perfect elimination is the elimination of the mortal state altogether, ultimately resulting in the unnecessary of the alimentary tract, though this is a characteristic of the fourth dimensional, rather than of the third dimensional ego.

### MEDITATION

I am free in Truth, established in perfect coördination of spirit and body.

All the organs of the body are established in perfect form and harmony.

No mortal sense can obstruct the outworking of freedom and Truth.

## APPENDIX AND OPERATIONS

APPENDIX is that added or attached. This gives a clue to the symbology of the vermiform appendix, attached to the caecum of the bowels. Vermiform means wormlike, while appendix is that which is added. It is interesting to note that that which was added to the mortality of nature was the serpent sense, a wormlike expression of man. That which was added, and symbolized as the vermiform appendix, became the beginning of operations, of a mass mind nature, by which authority over the body was set up. This authority is in controlling the serpent sense, but is symbolized in the control of the vermiform appendix, as to operations.

Operations had been performed prior to the cutting out of the appendix, but it was this operation that awakened the race mind to the use and misuse of operations; as well as to the possibility of the control of the organs of the body. While the control of the body is from the spiritual laws, this ultimating in the manifestation of the Fourth Dimensional ego when mortal forces are subjected, this control is symbolized on the plane of mortality by surgical operations. Symbols are not the realities but are representations on the plane of mortality of possibilities to be attained on the plane of spiritual unfoldment. Finally, the entire mortal body is cut out, but this operation is performed by the Divine Will that fashions the new creature.

Appendicitis, the inflammation of the vermiform appendix, is not uncommon, and it has especially attended the evolution of the race in relation to food. Culinary arts advance with the ideas of beauty and passion, all receiving attention at a cycle's close. Beauty is the humanized fruit centered to womanhood, while passion is the animality of mortal progression, centered to manhood. Beauty pervaded the realm of foods, beauty of food being almost as essential to progressed mortality as quality of nourishment. Many physical inharmonies relating direct-

ly to the natural man can be traced to improper food combinations.

Passion and its adulteration especially attend a cycle's close. It associates itself outwardly with eating and drinking, both relating to the body for good or ill; though inwardly, it relates to sexual debaucheries and sensual orgies. These orgies pervert the natural uses of the body, as to the function of the animal nature, adulterating appetite. Sexual food was the primal appetite, with foods for the belly increasing in complexity, as well as beauty, according to the advancement of the animal soul.

The perversions of appetite affect the body, making it a reservoir of filth and inharmonies. People, governed by appetite and not by intelligence, eat all kinds of ungodly combinations, as well as add to eating the sport of drinking, committing all kinds of offenses against the body, this forcing the necessity of surgery and its attendant operations. However, another aspect of mortal progression relates to operations, this pertaining to the subjection of the forces of the body to the intelligence of man. While this subjection is expected to be mentally identified, its mental possibility is first symbolized on the physical plane, subjecting the offending members of the body to surgical operations.

Egos, mentally progressing, cut off the offending members by cutting off the combinations of mental energies that make for inharmony; but on the racial plane of materialism, where all inner progression is symbolically reflected, surgery is promoted to cut off the members of the body itself. Many offenses are committed against the body by surgeons, though corrective surgery has served many people well, permitting them to function the consciousness in a body, by which they more perfectly progress the forces of spirit, soul, mind, and will. The body is a servant of man, but it is also destined to be one with the spirit, and is not to be defiled. Defilement of the mortal body prevents purity of consciousness, therefore prevents the Body Beautiful, the spiritual body, from being formed.

Surgery has its whorl of forces in the race mind, like all things that are liberated on the plane of mortality. Behind this wave of material force, by which the intelligence of mortality assumes control over the body, even to performing marvelous operations, is the movement of Divine Intelligence that is cutting off the spirit of the animal man, that It may fashion a new spirit and a new body. Righteousness will dwell in the new creature, re-born in spirit and in body. The command of the Word, through its first identification among men, "If thy right hand causeth thee to stumble, cut it off, and cast it from thee," was literalized on the plane of the race mind, where the spiritual teaching has been lost in the letter of mortal progression. The spiritual result of this command is a mental cutting off of offending members, by which spirit, soul, mind, and body may be aligned to the Divine Love, and harmony may express.

There is always a wave of waste with every wave of advancement. There are always those who are sacrificed to advancing intelligence. Surgery took its toll, but the intelligence of the mass mind is such today that it is able to repulse those too eager to operate. Nature and her laws are better understood and appreciated, and the best surgeons are those who operate as a last resort. Surgery is the means by which the different parts of the body are brought under the control of the intelligence and will of man; as well as the means of superseding fear with courage in dealing with the body.

Man was given dominion over every creeping thing, and every thing that liveth upon the face of the earth; that is, developed on the plane of materiality in sense conscious progression. While this dominion is exercised, when all the forces of consciousness, viz., spirit, soul, mind, and body, are subjected to the I, by which it is surrendered to the Divine Will, it reflects itself on the outer plane of living and results in domination on the plane of the physical. Materia medica and surgery exercise a certain domination over the race, though fear is fast being superseded by intelligence.

Surgery reflects the power of man to cut off the offending members developed on the bodily plane, though this cutting off is scientifically done when egos cut off mortality and put on immortality. Domination of the living creatures, "that creepeth upon the earth," is accomplished by subjecting the desires, hopes, thoughts, ideas, feelings, and acts to the I, this being followed by the subjection of the I to the Divine Will that there may be revealed on the earth, or plane of form, what is idealized in Heaven or Principles to be brought forth. When man is revealed in his real nature he is conformed to the Laws of Being, and is freed from the necessity of suffering.

Operations are under the "law of necessity" which is the "law of sin." The law of sin is the law of evolution. It is a case of suffering many things that the whole law may be accomplished to bring man to reality of being. The righteous control of the body to intelligence and will is the capacity to express in word and in act, the ideas and principles of Truth realized. This is done by those giving themselves to the outworking of the realities of Being, but those who reflect this outworking do the outer work and reverse the inner intention. This leads to destruction on the outer plane of living, the materialists finally tearing down what they have built up.

It is not to say that people advancing the ideas and principles, governing the bringing forth of the reality of being, are free from operations. These may have to drink the cup of having their bodies disrupted in living ways, that the advancing qualities they are promoting may be proven to dominate the material conditions. However, it is only when one has attained to Christ Consciousness that disruption of living organism is attended with universal power, therefore the necessity of such a consciousness being subjected to the material factors of the world. This is a mystical outworking and fully discussed by the author, in the Book, "Science of Love With Key to Immortality."

There are parts of the body that are not so material in their function, though held in bondage to the material

plane. These are not so subjected to surgery for they are not so involved in the symbolical world. Yet, there are cases where the heart has been operated upon, the bowels taken out and washed, the lungs collapsed, and other peculiar operations enacted, that have prolonged life; though the people relating may not have attained to proper harmony. However, it is mastery of the outer plane of living that is required, before the Principles of the inner plane can be projected to govern the expression of man. Mastery is best realized in the midst of outer calamities, whether individual or racial.

The whole animal nature of man was attached to, or appended to the fashioning of Man, as conceived in Divine Mind. That the appendix, representing that which is appended or attached to the bowels, the seat of the animal man, should be the means by which people are more generally educated as to the control of surgery over the body, indicates the cutting off of the consciousness of that which was appended. The animality of nature can never be cut off or out by cutting out the appendix. It is cut off only by dying to its forces, by mastering and overcoming the mind and love of the flesh, by which the mortal body and the animal soul have their existence, independent of the Will of Being.

Every ego is called upon to perform his own operation by which the animal nature is cut off, and the nature of the real man is put on. This is scientific surgery, governed in exact laws. Anyone having the zeal of mastery can give attention and learn to perform this most delicate of operations. One who has performed this operation emerges from the wormlike expression of Man into the triumph of Being, putting on the new creature, righteous in spirit and body, soul and mind. Consciousness passes from the mortal to the immortal by subjecting the forces of the animal nature, cutting off the limited creature as the qualities of the unlimited are put on.

Certain aspects of surgery belong to the criminal plane. On this plane, the head is cut off, the body is shocked to death by electricity, or smothered to death by lethal gas.

All these disruptions of bodily energies, destructively promoted, project destructive forces into the entire race, adding disease and inharmony to the people. Cruelty is without excuse these last nineteen centuries, though, because it still persists, it necessitates a judgment of God apparently as cruel as is the cruelty of men. God measures to men according as they measure. God gives to men the equivalent of that which they give toward their fellowmen. Because men give cruelty and receive in exact law a like measuring, they suppose that God is cruel; when all they need to do is to give expression to wisdom and love to measure the Infinite Wisdom and Love of God to themselves.

Fortunately, the brain is intact. Surgery cannot cut it out, though it practices a bit in removing parts. A few organs of the body remain stationed, while the system circulating about them is subject to change and correction. None of the processes by which consciousness progresses is to be condemned, though all falling short of the Divine requirements come under retribution in the final proving up of the mortal course. Ignorance of these requirements does not excuse anyone from judgment.

Operations are suffered to be so, rather than an unruly member should cast the whole body into chaos and dissolution. This is compatible with the mental progression, on the low plane of evolution, when egos are commanded to turn from the evils and put them out of mind, rather than become involved in forces while lacking the power to control them. The material body is subject to false growths even as is the material nature of man. These often need to be cut out, and operations furnish the medium of relief that is better, as a means of growth, than prematurely going into dissolution and death.

People should always be afforded choice in relation to operations. Surgeons must not feel that they can presume too much, nor exercise too much domination over those weakened by illness. Every cut-off member of the physical organism has its center of intelligence in the brain, this permitting some compensation for the loss of the

members of the body. Nature must be given an opportunity to heal maimed and offending members, and the Higher Laws permitted to render their services in states of consciousness in which they can function. The law of Caesar applies to mortality as long as it lasts, and the spiritually advancing violate no Divine Laws by conforming to that which relates to Caesar. They must also be permitted to render unto God that which is God's.

Amputation of limbs, because they are crushed, is to be discouraged, if persons concerned prefer to take their chance of reconstruction. Reconstruction is provided for in the economy of life, and its opportunity must not be crowded out by over zealous surgeons; to whom the body often becomes more mechanical than containing the means of mental and spiritual advancement to its inhabiting spirit. Bodily control is as important as mental control. This control extends to the plane of surgery, but is vested in the particular ego who must consider the operation.

Vivisection, the operation upon living animal organism, for physiological or pathological observation and investigation, is a secondary school of training employed by surgery. It has been assailed by well-meaning people, though the lower animals were subjected to the use of man from the beginning of mortality. Vivisection is another aspect of the "law of necessity," and permitted as a service to man. Like many other things of mortality, it is not commended, neither is it to be condemned if it renders a service to man. It is one of those things that must be suffered for the purpose it serves. People who crucify Christ every day of their lives, holding the forces of spirit, soul, mind, and body in bondage to materiality and thus preventing the revelation of the fruit of God and Christ, may be staunch opposers of vivisection! Until one learns the Principles of Life and conforms to them, there is much "straining at gnats and swallowing camels."

Materia medica and surgery must not be allowed to usurp the free will of the ego. The lower forms of healing must not be allowed to obstruct the higher forms that

continually reveal themselves, in keeping with the unfolding intelligence and love of man. God is running the universe, and not the materially bound and dominant egos who have attained places of power and prestige. God works by means of man, but only when man is sufficiently spiritualized, through dying to the self-love and desires, can he know what the Plan of God is, and the purpose of all these things. All things serve toward progressing man, but the eighth grade student would not be expected to take up the first grade again; nor would students be expected to be held to low grades indefinitely.

Life, which is the real School, does not hold people to low planes but ever forces them to the goal, set from the foundation of the world; that of attaining righteous spirit and body, by which sin, sickness, sorrow, and death can pass away, and be known no more. Man gains dominion over the inner forces of the consciousness by taking dominion over the outer forces, all things working together to bring those, who can attain, to the goal. All things in mortality are suffered to be used to progress man, but not any of them belong to the real nature, when it is attained.

### MEDITATION

The wholeness of the body is preserved in Laws of Divine Love.

I rejoice in the body as the Temple of God, whole and harmonious.

Man cuts off the offending members of the bodily consciousness, controlling all forces to Love and Truth.

## KIDNEYS: EQUALITY, RECIPROCITY, AND CONFIDENCE

THE Kidneys are organs of excretion, relating to the water element. Water is the element of negation, therefore forces of consciousness relating to negation particularly associate with the kidneys. The bladder is the organ through which the excretion of the kidneys is eliminated. The bladder is the negative pole of which the kidneys are the positive, within their own domain of function. The negative is always feminine, the positive is the masculine, the organs of the body being made up of these dual elements.

The Kidneys, two in number, are situated in the small of the back, in the lumbar region. Two pertains to duality, though when the duality is coördinated two represents the twain. The twain especially pertains to the spirit and form, while the duality is the twoness that arises on the plane of the body. Back of the two is the one spirit that exercises a coördinate control over the dualistic factors of the body, though it is possible for this coördination to be overthrown and the body maimed, as to its functions. The cutting out of one kidney throws the labor of elimination, relating to these organs, upon the other kidney, this needing to be compensated throughout the organism.

The Kidneys are tubular glands, especially prepared to extract impurities from the system, while the bladder is the passage of elimination of these poisons. The kidneys relate to the blood, as the blood and water of the system intermingle, though they represent opposite factors of consciousness. The pure watery element of the system is the seminal fluid, but this is the purity of which the excretory water of the kidneys is the impurity. The blood is the "water of life," the element by which the spirit embodies itself and produces form.

Water, while a negative element of the body, is the objectification of the soul forces. Therefore, all negative

soul forces have a direct action upon the kidneys. These forces are fear, depression, timidity, wickedness, perversions, and all others decidedly negative in character. There is a positive negation and an inactive negation. Negative forces, excessively developed, or forces undeveloped, relate to the negative organs of the body. When negative forces are promoted in the consciousness they overthrow the balance of the organism, and discords of the kidneys follow. These discords reflect themselves to the bladder and its function is impaired.

Discouragement, especially, reacts to the kidneys, as well as lack of confidence and courage. Many of the organs of the body are encumbered by the energies and forces accruing from unbalanced soul and mental qualities. Unbalanced forces are not necessarily those of insanity, though insanity is the acme of unbalanced conditions; but pertain to lack of balance between the male and the female poles of qualities. Balance of these poles promotes harmony and super-intelligence. If people become especially negative, induced by fear or discouragement, sexual indulgences and perversions, this reacts to the organs that relate to the negative pole of the organism, and physical disorders arise. This is not to say that all physical disorders arise from the planes of soul and mind, for some may be induced from the outer plane of living through accident, malformation, malnutrition, etc.

Reciprocity between the two poles of consciousness, viz., the male and the female, or the positive and the negative, always promotes harmony. Harmony gives sense of confidence and well-being, but if consciousness is not greatly progressed, it may also give rise to material domination and arrogance of self. The attending discords relating to the evolution of the race, before the I becomes intelligent, are incidental to lack of balance. The natural law so operates that one pole of expression, excessively cultivated, will swing to the opposite pole, forcing progression through tribulation. When intelligence is gained, one may be more balanced in impression and expression, and may shorten the tribulation of the flesh.

Reciprocity, when intelligently understood and promoted, makes for self-respect and well-being. Lack of confidence comes through lack of knowledge, though the failure to know the self and the laws governing is the totality of ignorance. Man is born into the environment of the mortal body to develop the innate intelligence, and all the outer conditions attending his or her progression force the development of reciprocity. The ego may consciously promote balance, when intelligence permits, thus entering into confident coördination with the Higher Laws and their government; but, prior to this time, the ego is at the mercy of uncontrolled thought and feeling, and the physical inharmonies they promote.

The better sense of health that has attended the race the last half-century is due to a growing intelligence, and the capacity of people to balance the inner consciousness and the outer plane of living. This reacts favorably to the body, as well as liberates higher energies of thought and feeling. The mental advancement became so marked, when relating to the qualities of the Spirit that governs man, that it promoted a new healing system. This was a necessary step of advancement, identified through the governing Intelligence; though many materially minded people still knock this movement of the Lord (Divine Laws) as though the healing system should still center to drugs and low forces. Drugs are the lowest expression of healing, common to an advancing race, though superstitious healing methods preceded the use of drugs and are still common among the unenlightened.

The revealing of other modes of healing that transcend the drug system, in addition to the mental system of healing, is the natural unfoldment that springs up at circumference, when a higher energy has entered the race from center. The center is the Throne of the Spirit, and gives rise to spiritual healing, the highest expression of healing, but possible of action only among the spiritually progressed. Man is the consciousness in which the Central Throne of the Spirit is set up, therefore is the projector of the healing currents of the Spirit. Mind is the connect-

ing link with the Spirit, but mind must be attuned to the Mind of the Spirit to permit the influx of spiritual harmonies.

When Equality is established in the organism between the dual forces, harmony will be present. However, equality must be identified at its central point, that of making the dual forces one at the point where they became separated. This pertains to the male and the female qualities of consciousness, whose union is the seat of harmony. This is to say that an ego attaining male-female unity within his or her consciousness comes under the government of the Divine Laws, and can be manifested in the righteous state of body. However, this transition from the sexual (divided) to the spiritual (united) state of consciousness is attended with transformation of the organism, so as to permit the righteous expression of both spirit and body. The righteous expression of spirit and body is Man, revealed as he was idealized to be from the foundation of the world.

The many advancements associated with the unfolding spirit and body of man, the last half century, are promoting the consciousness of the real man by which the Divine Laws can function, and reveal the righteous expression of spirit and body. This is a balanced expression, the new creature, though the new creature is brought forth from the processes of spiritual birth, and not through the processes of material birth. This is to say that the natural progression of man reaches its height when mentality can enter into control of the bodily forces; this giving rise to a higher government of man, and the revelation of a higher type. The higher healing systems have been necessary to cope with this advancement, for man is always entitled to outer aids in keeping with his state of progression.

Equality relates to two, the establishment of balance by which is harmony. Two characterizes the organs of the body, revealing the outworking Plan of God in the organism of man. However, one must become conscious of that Plan, and balance himself or herself to it, in order

to enter into its harmony. Equality established between the mind and the body implies the establishment of equality between the body and soul, as well as the mind and the spirit; for the progression of one factor of consciousness is the progression of the other factors. Finally, the subjection of the forces of spirit, soul, mind, and body to the inner governing Laws, is the attainment of equality of God and man, by which the love of the neighbor can be identified.

Equality, as it has been attained on the plane of individual consciousness, has been projected toward the race, in cosmical law. It has identified itself on the plane of government, giving both men and women the privilege of voting, as well as placing capital and labor on a common footing. That the levelling of capital and labor was attended with depression indicates the entrance of the Power of the One to bring all twos to a common standing. Equality is the great principle to be worked out, as respecting the harmony of the race, and is especially pivoted to the relations of men and women; though it has its inner throne of action from the equalized male and female poles of consciousness.

The Kidneys are a conspicuous pair, representing another aspect of the duality present in the body of man. The two are by nature coördinated, reflecting the harmony of God in the organism of man when all twos are made one. It is interesting to note that the central controlling organs that symbolize the authority of God over man, identified as the Head and the Heart, are centered to the One, though in their makeup they partake of the nature of the two; as indicated by the cerebrum and the cerebellum, and the right and the left ventricles of the heart. The Head types the Wisdom, the Heart types the Love, these representing the parents of the entire consciousness, as well as controlling the entire organism on the physical plane.

Fear, one of the enemies of the functions of the kidneys, must be seen as an innate element in the nature of man. It is emptiness, void, though continually inviting fullness.

It is suggestive of protection to the consciousness, indicating a governing spirit of man that forces protection without his conscious volition or understanding. Fear, in its objective reaction, relates to the heart, though in its subjective relation it centers to the kidneys and the bladder; because these organs more directly suggest the influences of the soul, or water principle, upon the body. The soul, or water principle, however, bears a more direct relation to the generative organs than it does to the kidneys and bladder, though the generative organs are of the inner plane of the physical rather than of the outer.

The offset of fear is understanding and love. Understanding is coupled with the will, and the impetus of the will is love, therefore, "Perfect love casts out all fear." Love is perfected through understanding. Fear is offset when one becomes conscious of the protecting power of the Spirit, and enters into the realization that consciousness, objectified as Man, is the powers of God in modes of expression; therefore is sustained and supported in the Laws of God.

Confidence is the result of fear overcome. It is more than a sense of well-being as to the self, for it is the capacity to rely upon the sustaining power of the Spirit, as omnipresent factors of aid on all planes of expression. When confidence is properly predicated, it is the capacity of man to be bold toward God, entering into that communion by which the Spirit becomes a liveable presence and power on all planes of living. Confidence has its inception from faith which is an offset to fear. Lack of confidence is especially depressing, and reacts to the kidneys; though this is not to say that all ailments affecting the kidneys are traced to lack of confidence.

Kidney disorders are incidental to acidity and other inharmonies that beset the blood, and disorder the whole system. Diabetes, one of the most specific inharmonies associated with the kidneys, is as much related to the spleen, the pancreas, and the liver, being an unbalanced condition of the sugar content of the system. Sugar is the sweetening element and symbolizes the qualities of love,

for all forces of the consciousness can be related to wisdom or to love. Albumin in the urine, or the presence of other foreign matter, gives rise to Bright's disease and kidney disorders, when the organs become unbalanced.

Drinking plenty of water has a purifying effect upon the system, stimulating the function of the kidneys and the bowels. Because both of these organs are eliminary in their function, they bear a close relation to each other, attempting to compensate the work of each other, if perfect balance is not present. Too frequent urination may be weakening and irritating, and may be traced to constipation. The renal circulation is one of water, and relates to the various minerals of the system. Organic or saline matter must be in balance to maintain health of the kidneys. Urine is slightly acid, when normal, while blood is alkaline when its balance is maintained. The kidneys act as a filter for the blood, hence purity and impurity of forces react harmoniously or inharmoniously to the kidneys.

A pure state of mind is harmonizing to the entire system, though one has not attained purity until impurity is known and superseded by understanding. People have had ages of progression in which to develop the dualities of consciousness, but the last century the demand has been set up that the two be equally understood, this permitting the One that is not of the two to set up its authority in the consciousness of man. This One promotes harmony on the plane of the physical organism, with equality being expressed between all dual poles; as well as being established in relation to the functions of spirit, soul, mind, and body.

### MEDITATION

The positive and the negative forces are now established in equality and harmony.

I am identified in the confidence and power of the Real Self.

No sense of fear can control consciousness, for man is controlled in the Laws of Divine Love.

## GENERATIVE ORGANS: REPRODUCTION AND CONSUMMATION

THE Generative Organs are those that distinguish males and females. They relate to the sex of the creature. Sex means *to cut*. To cut is to divide, to sever, the sexes being the severed symbolical Male-Female Pole of Life. The Male-Female Pole of the Creator, identified in consciousness as One, is Christ, the Divine Man in Principle. The application of this Principle to consciousness is the processes of spiritual birth, by which Man is brought forth in the image and likeness of God.

The Man made by God is universal consciousness, though this consists of individuals. Individuals are spiritualized states of consciousness in whom is the possibility of male-female oneness. This Man group, brought forth at the end of Time, is the Manchild that is born of Woman. Woman is the mother of living men, the Principle of Divine Love that is opened in spiritualized consciousness. The members of the Manchild are called virgins, being male-female in quality of consciousness; that is, united in the male-female pole, and not divided.

The creatures that make up mankind, a kind of a man in process of progression, are distinctly sexed, in that they are either in the supremacy of the male qualities or in the supremacy of the female qualities. The organisms, when normal, are distinctly characterized by generative organs, male or female in character. The hermaphrodite that still appears among men, is a perverted expression on the plane of the physical of the united male-female man.

Man, united male-female in consciousness, is spiritual man, and when revealed is in the body of white that takes on distinct man or woman character on the visible plane; but which on the invisible is non-sexed. The non-sexed is that which is like unto the angels, being distinctly male-female in character but without distinction as to sex. The visibility of such a consciousness would partake of the

nature of man, either male or female in form, but having both qualities in the consciousness of being. The invisible status of spiritualized man is the body of Light, but which in its unformed state is the Single Eye, the organism of Truth.

Because sexual creatures have distinct sexual organs, the race has concluded that this is the type of man that God created and made. However, when Intelligence asserts itself, it is always non-sexual, because impersonal, principled, and universal in its spirit. God is Intelligence. Genuine Intelligence always pertains to the knowledge and wisdom of God, for it issues from the Mind of the Spirit. This Mind is absolutely identified at the end of mortality, and the mystery of God and of sex can be known; though this mystery is known only through Truth issuing from the Mind of the Spirit, or to those spiritually enlightened. Sexual creatures interpret sex according to their planes of advancement, their intelligence being of no higher nature than the progression of their love. Being animal in nature, and identified in mankind, as a kind of a progressing consciousness of man, they cannot know the Truth as to the real nature of man; nor can the natural man, however highly evolved, receive the things of the Spirit.

Mortal minds, that characterize sexual creatures, are exceedingly wroth, when their limited knowledges, especially relating to sex, are superseded with the Truth that Divine Intelligence makes known, because sex is mastered and overcome. This wrathful repulsion toward Truth is the mark of Cain, the spirit of the devil, the murderer from the beginning. It is to destroy the works of the devil that the Son of God is manifested. The works of the devil are the forces of intelligence and love, developed in lack of knowledge and love of God. Devil and develop come from the same root, and characterize the mortally progressing.

People are materially born into the world only that they may be spiritually born. The mastering and overcoming of all forces that have issued from the sexual

mind, progressed in lack of knowledge and love of God, is an ultimate consummation. Overcoming is the means by which one is spiritually born and opened to know the mysteries of God and of Man. This is not to make reproduction a crime, but it is to supersede the tendencies of the mortal man with the qualities of the immortal; and to permit the action of Divine Laws (in which is Divine Love) to beget man, created in the image and likeness of God.

The Man, created in the image and likeness of God, is made up of many members, all being members of each other, having their issuance from the primal Christ-Seed; sown into the world to produce the fruit of God and Christ. This Christ-Seed is identified, first as Man and second as Woman, conformed to the Divine Laws. These two witnesses of the Word become the parents of the Manchild, the children of God to be brought forth through the will of God, and not through the will of man, nor the desires of the flesh, nor through the blood of sensual reproduction.

Reproduction is two-fold. It pertains to bringing forth the natural man, through the operation of sexual laws, and the bringing forth of the spiritual man through the operation of spiritual laws. "As we have borne the image of the earthly, we shall also bear the image of the heavenly." The Christ Seed was sown in corruption, but it is raised in incorruption. It was sown in dishonor, but it is raised in glory. "It is sown a natural body: it is raised a spiritual body." "Howbeit that is not first which is spiritual, but that which is natural: then that which is spiritual." People act as though the spiritual is never to come forth, resenting and resisting its qualities and principles, because they love the kind of man and the evil in which he can unfold, without direct jurisdiction of God. In other words, mortals love the way of mortality because their hearts are evil, and they resent any revelation of God among them; until they have cleansed the consciousness from its enticements in the serpent or sex sense, and have put on the Love of the Lord, or of the Divine Laws; when they can give themselves to the Divine

Will that it may prove what is acceptable to God, and reveal the righteous expression of being.

Ages of evolution have progressed a kind of a man and it should be expected that the natural forces would be superseded by the spiritual, and the real state of being assert itself. This has occurred the last century, with the Plan of God consummated on the individual plane of unfoldment, so as to universalize itself to bring to spiritual birth those who partake of the Love of the Lord. This is the operation of Divine Laws that has brought the entire race to trial the last quarter of a century, and which is now proving up the forces of light and darkness.

The Generative Organs pertain as much to the soul as to the body. They function the water element that also relates to the kidneys, both in the male and in the female, indicating the relation of the pure element of water, the seminal fluid, with the impure elements excreted by the kidneys, and associated with the generative organs. The water element signifies the feminine qualities, the unformed, though containing the qualities to be formed. Such is the nature of the seminal water, though it centers to the male on the mortal plane. The female centers the emanation of qualities, introducing the qualities of the higher Principles into the world through reproduction of forms, as well as in orgasms of copulative expressions. That the majority of women were without orgasms, though drawn into the copulative function for reproductive purposes, until the last half-century, accounts for the long subjection of the race to the lower forces of materialism. The refinement and advancement of the race the last half-century, when finer forces from the inner planes were introduced through the orgasms of women, reveal more advanced spirits and bodies.

The orgasm of the male is the ejaculatory process by which the seminal fluid or semen is expelled. This signifies an inner union of forces and the physical function, though the nature of the seminal fluid is of no higher quality than is the developed intelligence and love of the male. Being centered to materialism, and given to be

the lord of the plane of mortality in its mixtures of good and evil, the males have developed seeds particularly elemental in nature; though this materiality is modified by the mental advancement of the race. The opening of the mental qualities the last century marked the change in seed-elements, and together with the orgasmic emanations of women, are responsible for bodies of more refined energies, which necessitate healing systems compatible with this refinement. The transforming of the body by the renewing of the mind not only established a wave of advancement, but it brought into identity bodies of higher energies that demand different modes of living and healing.

The formative power of bodies is contained in the seed of women, though added to this principle is the Creative impetus that alone has the power to make even a kind of a man in the wombs of women. One would not say that the soil of the earth, or the sowing of the seed into the soil, brings forth the nature of the seed grown, for that is contained in the seed itself. It is the nature of the seed that gives character to that formed from the seed, but what gives character to the seeds of mortals? The developed intelligence and love give character to the seed, these characteristics determining the nature of the flesh and the tendencies of the organism; though because man is an entity of himself or herself, on the plane of animal progression (becoming an ego on the plane of the human), there is added to the nature of the seed the qualities of the embodying I; this often giving rise to parents producing children that are foreign to their own characteristics of progression.

The seed of women is projected to the outer world, in conjunction with the menstrual flow. The seed of women is the purity of the law of reproduction and contains within itself the Creative impetus to form man, without which the seeds of males would be impotent. The impurities, thrown off in the menstrual flow, are a modifying agent in the material world in relation to women functioning the seeds of males in copulative expressions. Made

up of the developed intelligences and love, the seeds of males in the material world are of a low character, when soul and mental forces are not evolved, this impure element being thrown off, as to energies, in the menstrual flow of women. If this did not occur, the formation of a kind of a man, from the wombs of women, would be attended with great impurity and malformation; though formation is also controlled by the Creative impetus resident in the seeds of women, and which gives possibility of form within their organisms. It is because material women have functioned the seeds of progressing materialism that mortals are children of the harlot, or bastards; that is, not born under the Law of the Lord from the real Mother Principle or Divine Love, but brought forth under the law of sin and death.

It is the Seed of Woman, gained in the womanhood of the race in conscious overcoming of the sexual love and seed, that becomes the Mother of living men, as well as the Throne of Divine Love and Law, by which the processes of spiritual birth are introduced among men, so that those receiving can be manifested as the children of God. The same action of God that makes for spiritual birth among the spiritually progressed, gives rebirth to the race, establishing men and women in potential immortality; as well as the capacity of oneness of union of male and female qualities. However, mortals must consciously put on the qualities of Wisdom and Love to be manifested as Man or as Woman, as they were created to be.

Women, among the sexes, represent the inner forces, while men represent the outer forces of developing mankind. The union of these, coupled with the influences of the Inner Laws that permit a child to be formed in the womb of a woman, bring forth an embodiment of consciousness that still must become conscious of itself as Man or Woman. When it is conscious of itself it becomes an ego, an identified I; entities being subconscious factors that are carried along in the sexual stream of the race, into which they go as elements when disembodied by means of death. Birth and death are poles of each other,

birth forming that which death unforms. In this way, consciousness is progressed in the school of Life, until it gains the union of the male and the female qualities of being, through overcoming the sexual love for the sake of permitting the Divine Love to rule the consciousness. The rulership of Divine Love makes for spiritual birth and the revelation of the reality of being, as the Man God created and made.

Ages of development in the dominancy of males kept the females on low planes of progression, and turned from their wombs kinds of humans that were low in mentality, emotion, and will. Evil governed these states and brute force characterized their advancement, until the principle of Mind was opened the last century, when an understanding of the real nature of man was revealed, coupled with seeing mankind as it is. While mentality opened on the outer plane of advancement, giving us eras of culture, art, poetry, music, invention, and other forms of genius, it is not until the principle of Mind is identified that authority over the outer plane is established. This has been identified the last century, though it has its consummation as the identification of the Christ Mind, from which Truth issues. Truth also uncovers the untruth, uncovering the mysteries of sex at the same time that the Mystery of Creation is revealed.

The last century witnessed the progression of the emotional qualities of man (race), in keeping with the unfolding intelligence, superseding the sensuality of sex with a higher concept of love between men and women. The parents that function on this wave of advancement have a softer tendency toward their offspring, in contradistinction to the harshness of older generations; while the younger generation shows a greater mental and soul advancement, though more helpless on the bodily plane to support itself. This, however, is the necessary reflection of a turnover that has been taking place, by which the material plane of progression is subordinated to the mental; and by which the spiritual path of unfoldment may be more readily entered.

The Generative Organs pertain as much to the soul and mind and spirit of consciousness as to the body, for they contact all these planes. However, the plane of spirit contacted by these influences is the spirit of men or the race, and not the Spirit of God. When sex creatures were turned away from Eden and made to till the soil of their own consciousness, further progressing the outer nature, so that the body could be subjected to the Spirit at mortality's close, they were cut off from Paradise and cannot in any way enter into the ecstasy of the Creative Qualities. Many adherents of black mysticism (occultism) take exception to this idea, but never having mastered the sexual love so as to be opened in the Divine Love, they are without authority of knowing in the matter.

Consciousness is to be restored to its Edenic state, but only those who pass the flaming sword of Truth, that turns every way to keep the Tree of Life, can enter again into Paradise and partake of the water of Life. When the river Euphrates dries up, and consciousness is conformed to the spiritual Laws of its being, it can partake of the Tree of Life that ripens its fruit once a month, and which is nourished from the river of Life. The river Euphrates is the seminal water that is produced in the mortal nature of mankind, and which connects with the sea of undeveloped forces of intelligence and love. The passing of the sea is one with the passing of this river. Divine Love will express in the nature of redeemed egos, they partaking of its ecstasy by which they have continuity of life without the necessity of birth and death. This is the Great Consummation of Love, the marriage of the male-female qualities of consciousness so as to produce the real state of Man.

The ecstasy of the sexes, experienced in the orgasm, is a symbolical reflection of the ecstasy experienced when consciousness is able to function the Divine Love, because male-female in character. This ecstasy forms the spiritual organism, that gives identity to spiritual man, in contradistinction to the ecstasy of the sexes giving rise to the formation of the mortal man; when contraceptive meth-

ods do not prevent it. However, children can be formed in the wombs without women experiencing orgasms, though the orgasmic process is necessary to the males by which seed is ejaculated.

The mesmerism of the sexes, operative in the copulative union of the negative and positive generative organs, is thought to be love, though repulsion to this idea and the upholding of a higher Principle of Love have always persisted in the consciousness of women; in spite of their necessarily giving themselves to reproduce the material world and mankind. Fortunately, the Woman Principle did not enter into the reproduction of the material race, for She asserts herself as the second coming of Christ, as the Mother Principle of the children of God; as well as the matrix by which living men are born and identified as immortals. She is the Principle of Divine Love, the saviour that redeems from the law of sin and death.

Hagar, the bondwoman, is the figure of the feminine forces that have been subordinated to the uses of the male, in the reproduction of a material world and mankind. Sarah, a type of New Jerusalem, our mother that comes down from heaven as the Bride of the Bridegroom, must bring forth her beloved children, the children of God and of Man. The same action of God that brings forth the fruit of Christ, the Divine Principle Man, brings forth the potential immortals, establishing the New Order in the Ages. The introduction of the Principles of Truth, in united Male-Female Qualities, into the race is the means by which the old order of progression is brought to cessation, and the preparatory work for the establishment of the New Order is carried forward. Truth both forms the New Order and unforms the old, though it uses Satan and his angels to destroy the world they have built up.

The repulsion of males to intelligent women, which has become quite marked the last half-century, is equivalent to their adherence to the supremacy of the male seed over the feminine qualities, and is indirectly the desire to hold the race in bondage to materiality. A distinct conflict is being waged between the male and the female poles of

consciousness, this reflecting in the race the "War in Heaven" that has been going on for a quarter of a century, but which began on the outer plane in Nineteen Hundred Twenty-two. Womanhood, as it characterized animal mankind, was a graveyard into which were deposited the forces of progression at their dissolution, with the copulative dominancy of males giving these forces re-embodiment, regardless of the desires of women.

The indignities to which women have been subjected in the formation of the material world are consummated in Judgment that issues from the Woman Principle, the Helpmeet of God, toward the formation of immortality and the New Order. This Judgment must of necessity be projected in exact keeping of Law, in heaped-up, pressed-down, and running-over measure. The indignities to which women have been subjected have been an insult to the Woman Principle that God created for a high and holy purpose, and which was made to be a whore that the materiality of men might be accommodated. Ignorance of the Laws governing the unfoldment of the race excuses no one, though these Laws never take the offensive, but are capable of rendering to others what they have rendered, with increase; when the time has come to bring forth the free Woman and her offspring.

The Generative Organs represent the paradox in consciousness, they being the seat of the lowest and of the highest natural forces. The highest forces, however, function in relation to the seed of women, by which the Creative Power gives form to the male and female elements that have become united within the womb. The lowest forces center to the animal propensities, functioned in the sexual relation, which are especially obnoxious to the soul or feminine quality, functioned by women; when soul is sufficiently progressed to register repulsion. This has given rise to women repulsing the sexual activities, this standing in the law of natural evolution as a symbol of the Repulsion of the Creative Laws toward making the material man. When this Repulsion is identified, because consciousness is attracted to the Principle of

Divine Love, it operates to bring to cessation the sexual elements that make man mortal, and to resurrect the immortal qualities.

Evolution is the unfoldment of forces of consciousness by means of sensations in sex; while involution is the superseding of these sensations and their effects with intelligence that issues from the Inner Spirit. Evolution is the mortal progression, involution is the spiritual progression. When the spiritual climaxes in Truth, with the forces of the natural man subjected to the Divine Laws, Christ, the Divine Man, can be formed in consciousness, and the spiritual state of being is revealed. This revelation comes at the end of Time, for the revelation of the spiritual man is also the manifestation of the Order of Immortality for the race. The material is promoted by indulging the sexual, while the spiritual is promoted by ceasing to indulge the sexual. The sexual pertains to spirit, soul, mind, and will of the mortal, and is not alone associated with the sexual organs. Fortunately, one ego overcoming and mastering the sexual love is sufficient to permit the operation of Divine Laws, by which all males and females are brought under their authority.

The transformation of the consciousness in thought, word, feeling, and act is the transformation of the seed. It follows that when consciousness is opened in the spiritual laws of its being, and the reality of man is unfolded, egos become non-propagative in tendencies. This is signified on the plane of animality by the higher bred animals having less tendency toward propagation than those of lower breeding; and is reflected in the race by the mentally progressing assuming control over conception, as well as some becoming barren and non-propagative. All this indicates the sexual function as temporary and not the chief aim of existence, though an ascension into spirituality of being is necessary to disconnect the ego from its laws of limitation.

The love relation of men and women will be harmoniously adjusted only when egos become harmonized within themselves, in the male and female potencies,

uniting them in wisdom and love where now they are separated by sexual nature. It is futile for the male to seek satisfaction in a female when he has not found the feminine of himself, even as it is futile for the female to hope to find in a male what she cannot supply in herself. One cannot give to another what one does not have to give, and to have anything one must earn the possession of it. This is done by possessing oneself in the Real nature, when the Principle of Love is opened and makes a union with its mate, Wisdom.

A male-female state of being is in epitome the united state of consciousness, and can function the allness of Principles, having a righteous connection with God and with one's fellowmen. The identification of this united state of consciousness in the government of the United States, as the second coming of Christ, is that by which the United States becomes the Type Nation; even as Christ becomes a Type Man and Woman. A Type nation becomes the standard to all nations, an Ensign of God, universally identified. A united state of consciousness is the revelation of Man as God created him to be, male and female in one self-same form of being, the nations of consciousness.

The uncovering of the mysteries of God as respecting birth and death the last half-century, with the attendant uncovering of the Principles of Wisdom and Love, has led to the uncovering of the mysteries of sex. The uncovering of the mysteries of sex has been attended with considerable destruction of romance between the sexes. This is because there was no unity of the sexes in the sexual relation, this being possible only as they are equal in developed powers of spirit, soul, mind, and will. The domination of women by men, by which womanhood was made weak that manhood might be made strong, also came to an end; though the adjustment of the sexes to a righteous state of living is not yet worked out. It can be worked out only through the Creative Laws that enter their authority into the race, through Christ, the Truth, at the end of Time, which influence is now asserting itself

over the race and its affairs. A new social order is identified with a new governmental order, establishing love and marriage in righteous relation.

Love is consummated when man is consummated, and man is consummated when he is made to conform to the Laws of God governing his being. This ultimates in revealing spiritual man, who is begotten in the Love of the Lord (Divine Laws) at the end of mortality. This is a universal begetting, and the establishment on the plane of the earth or race of the Principles of Being, as they are in the unformed plane (heaven); by which the race is identified in conformity to the governing Laws of God. The establishment of a righteous government is the result of the universal operation of Divine Laws, though the first-fruits of God and Christ are brought forth as the direct revelation of God among men.

Love is consummated in Christ, and not in the sexes, though this consummation is dependent upon the death of sexual love. Sex love can die and man be spiritually born when consciousness has completed its progression in the life of the flesh, and can take the next step of advancement provided for it, that of bringing forth spirituality of being. Reproduction of mortal man is finished when one can discern the Laws that bring forth spiritual man; their capacity to bring forth the reality of being depending upon the renunciation of sexual love which is the impetus of mortal life. Life is of the Spirit, while death is of the mind of the flesh. Putting off the mind of the flesh is the superseding of the intelligence gained in sex sense with spiritual understanding; though this is also accompanied by a change of love from the sexual to the spiritual premise.

Birth-control operates in the closing days of mortality because the mortal elements, through repeated embodiments, are no longer brought into form. The elements of the body are transposed to mental, soul, and spirit energies, and these are given expression on higher planes of living. The use of these transformed energies furnishes the physical aspects of the New Order, preparing the race

to be reborn and to enter into higher planes of living; though an action of Divine Love and Wisdom (Male-Female Creative Potency) is necessary to bring the old order of living to cessation and nothingness, at the same time causing the New Order to be formed.

The female generative organs are made up of the two ovaries, fallopian tubes, uterus and vagina. The male organs consist of the two testicles, the penis and prostate gland. The secretion of the female is called ovum, that of the male the spermatozoa or seminal cells. The ovum contains the eggs, which fertilized by the spermatozoa of the male, form a matrix of reproduction for a kind of a man. This is to say the real man is not brought forth through sexual copulation, but only a kind of a man; the forces from the inner plane, that is, from Heaven, entering into consciousness when one is spiritually quickened and has superseded sexual love with the Love of the Spirit. "That which is born of the flesh is flesh; that which is born of the Spirit is spirit."

The laws of making mortal man are not the Divine Laws, and are reversed in character to the Divine Laws. Sex is the paradox of existence, the means by which both life and death are promoted. It is the means by which mortal man is formed: repulsion and overcoming of mortal forces constitute the means by which mortal man is unformed. The body is changed through the renewing of the mind, though it is the overcoming of sexual love that causes the change in the seed-life, by which a new creature is brought forth when Divine Love is attained. The testicles of the male symbolize the "bag of Judas," filled with worldly treasure, gained through denying and betraying Christ; that is, through failure to enter regeneration and bring forth spiritual man. The embrace of sex is the symbolical "Judas kiss."

The spermatozoa of the male is made up of serpent-like processes that give a clue to the enlightened mind as to the seat of the serpent in nature. The serpent is the energy of matter by which intelligence and love, opposite in nature to the Divine Intelligence and Love, are pro-

moted. Hence, it is written of men, when sexually conjoining with women, that "they know," while the copulative tendency is referred to as "eating." It is the dual tree that is eaten in the sexual progression, not the Tree of Life. People born into the world, through copulative function, are dead, however they may have existence in a kind of a life. Mortality is death in process of unfoldment, though it is used by which the Principles of Life have opportunity to assert themselves. They assert themselves as spiritual consciousness, which is gained through repulsing and dying to the material tendencies.

Spiritual man is non-propagative, performing in the race the function of God, that of supervising the unfoldment of the race and making known the Laws governing it. Spiritual man is brought forth, in actuality, at the passing of mortality; and issues from the immortal qualities that are progressed as redeemed intelligence and will, by which one partakes of the nature of Wisdom and Love and is spiritually born. Spiritual man is virginal in character, being male-female in one form of being. Having the nature of God, spiritual man will have continuity of being through the Divine Laws, without being bound to limitations common to mortality.

The many sentiments and thoughts and ideals, associated with the generative organs, by mortally unfolding consciousness, are permissible in the unfoldment of darkness and death, but they are not only ridiculous, but abominable when perceived in the Light of the Mind of the Spirit. Yet, the children play with their toys before they enter grades of higher learning. Even so, a kind of a man has made of the generative organs toys with which he plays, besmirching himself and obstructing the unfoldment of the real qualities of being, though permitted to pursue the delusions of sense to their heights, at which point they are brought to destruction. The Foundation of Life, the Rock of Christ, stands regardless of progression, though material builders of mortality have rejected it. Yet, they are given opportunity to cast themselves upon this Rock of Truth and destroy their own mortality; or

failing to do this, the Rock falls upon them and crushes them to nothingness. The former course characterizes the spiritually advancing, the latter the materially progressing.

God is the controller of all, but directly controls the material through controlling its forces to the spiritual in a consciousness, dead to the necessity of generating forces of thought and feeling through sexual copulation. When one can put away the playthings of sense and put on the intelligence of Mind, one can be opened to know the Principles governing the expression of the reality of Man, and be conformed to them; for their being and knowing are one. A consciousness, thus freed in Truth, is an organism in the hands (powers) of God by which the entire race is reborn, and the fruit of God and Christ is brought forth. Egos must consummate the plan of life as it has operated in mortality, before they can know the mysteries of Divine Love and be spiritually born. This consummation includes repulsion to and understanding of the sexual mystery.

A New Order means an entirely different social relation of men and women, though only those freed from the enticements of sex sense can enter into Paradise, and partake of the Tree of Life, by which they have continuity of being, without the necessity of birth and death. The necessity of the law of birth and death is the law of sin and death that is offset by the attainment of the Law of the spirit of Life in Christ. Christ is the Seed of God, generated in consciousness that is united male-female in potencies; and is the means by which the governing Laws of God are projected into the race to force its alignment to the Principles of Being.

#### MEDITATION

I live and move and have my being in the Laws of Divine Love.

No sense of sex can obstruct the consciousness, for I am sustained from the inner Laws of Being.

I rejoice in the Power of God to reproduce spiritual man.

## HIPS: DETERMINATION AND SELF-PRESERVATION

THE will to live and to preserve the self registers in the generative organs. These organs are housed in the abdomen, which is supported by the hips and the lower limbs. The hips are to the abdominal organs what the shoulders are to the head, a supporting factor by which will or motive power is promoted. The shoulders also indicate the responsibility in relation to love (arms), as well as to wisdom (head); while the hips represent the responsibility in relation to the will (lower limbs) and the natural life, centered to the generative organs.

The Hips, two in number, are positive and negative, or male and female in character. Wherever two are identified there should be balance and harmony, though it is in the form of the organism that the two are twain, rather than in the cell life of the organs. If the cell life were twain in the organs, eternal harmony would prevail, with consciousness identified in eternal life, and not subject to sin, sickness, or death. Eternal life is continuity of expression without necessity of birth or death; a state transcending the third dimensional plane.

The goal for man is eternal life; freedom from all inharmonies and discords. This goal is reached through determination and self-preservation. Self-preservation is the impetus of the natural plane of living, where all centers to the self and its necessity of progression. The mortal feels that the goal of life is to preserve the self at whatever cost. This is the necessity until the self is known, when the self must consciously die to its gains in order to enter into genuine life and being. One must be as determined to lose the self-life for the Spirit's sake, when this point of advancement is reached, as one is determined to preserve the life of the self on the lower plane of progression. It is this determination that enables

the will of the self to die, and man to enter into the path that leads to eternal life. This path is entered through righteous will and act.

The "survival of the fittest" is a phrase common to the lower plane of development. The determination to live, to get along, to persist in faith and hope in spite of difficulties and discords is innate in consciousness; for a goal of attainment is set from the beginning of mortality, and one must persist in gaining it. The self is preserved so it can be developed toward that goal. Death is seen as an enemy, which it is, so that life can be promoted, for it is only through living that one can develop the powers of the consciousness. The self must be developed in the will of the flesh before it can be developed in the Will of the Spirit. The will of the flesh develops the natural man, the Will of the Spirit develops the spiritual man; but the development of the natural precedes that of the spiritual. However, the reduction of all things promoted in the will of the flesh, as the natural man, to qualities of the Spirit, is the ultimate step of self-will by which it gains consciousness of itself, at the same time prepares to die to itself for the Spirit's sake.

The Christ Self is the ultimate goal of every ego. This is gained at the culmination of spiritual advancement, induced by promoting the Will of the Spirit. Life is so ordered that the spirits of Life are progressed in the race through repeated births and deaths, consciousness having the opportunity through many lifetimes of progression to become conscious of itself. This consciousness gained is the I, the natural man. The natural man gained gives way to the gaining of the spiritual man; the I decreasing as the I am or Spirit of God in man is increased.

Determination, as it operates in the consciousness of man, is the reflected aspect of the Will of the Spirit or Christ to reveal itself. The reproduction of offspring is the effort of mortals to reveal themselves, though this provides embodiments for the dying self-states, so as to promote further unfoldment. This generative current is especially associated with the hips and abdomen, though

it is the function of women to give birth to these forms of mankind. The hips of women especially receive attention, the form of women being distinctive in relation to the function of reproduction. The hips and buttocks form the foundation of the natural man, that upon which rests the reproduction of mortal man. However, the reduction of the hips to the determination of the will, and the relation of the will to being, must be understood in order to coördinate the subtle relations of ideas and their forms, when associated with bodily organism.

The buttocks are the seat of the natural life. That they form a seat for the natural organism is not without its inner significance. The hips and buttocks sustain the organism when actively resting, as sitting implies, and in sleep, the phase of negative resting, they also support the ego. However, sleeping on the back is not encouraged, since it is fraught with capacity to contact the psychic and dream-planes, and can lead to subconscious confusion and disturbance. The abdomen especially houses the organs of the animal man, this symbolizing itself by women carrying the re-embodiment egos on the plane of mortality and giving them birth.

Determination is the supporting factor of self-conscious development, therefore relates to self-support. Every ego is innately determined to be self-supporting, if his or her faculties are normally expressed. This is essential toward the perfect expression of the self, for it is only through work that one's powers are called into action and progressed. If the self does not live on its own efforts, it fails to express its powers and the consciousness of man is left undeveloped. Self-support develops self-respect, establishing the law of balance, by which one can give and receive freely, in exact conformity to the Law of Divine Love. When one lives on the efforts of another, one's own possibilities are crippled. If one fails to give expression to one's own powers, one fails to receive that by which consciousness is progressed toward the goal of perfecting the natural man.

Responsibility, in relation to the will, is present through-

out the life of the natural man. Will is the motive power, as well as the power of motion. The motives of living must be right if one is to transcend the necessity of self-preservation, as it operates on the plane of materiality where greed dominates, and come to rely upon the inner governing Principles and Laws. It is not that man is ever free from protecting himself from the woes and evils of the world, but that reliance upon the inner powers for protection overcomes the sense of fear, inviting a greater expression of harmony and peace; so that one comes to be supported by the Higher Laws of one's being.

The natural man lives greatly in the forces below the diaphragm. The consciousness above the diaphragm, however, is coördinated to the Higher Laws of Being that relate to Wisdom (Head) and to Love (chest), this part of the organism being protected from many forces that invade the material world. When it is seen that the organism of man is in epitome the organism of the universe, one can account for the many changes going on in it, and the necessity of growth in understanding; in order to cope with the changing conditions of living.

Many people speak of the body as from the hips downward, or center thought of the body to the abdomen and the lower limbs. It is a fact that the will, the body principle, relates to this part of the organism, the soul to the chest region, and the spirit to the head region. Mind, the fourth function of consciousness, gained through coördinating the forces of spirit, soul, and body, is an omnipresent factor relating to the entire organism; though it has its identification at the top of the head as the Mind of the Spirit. In reality, the only Mind is the Mind of the Spirit, though people are said to have mind or mentality though they do not think the Truth, nor know the Laws of God governing the being of man.

The hips and the lower limbs, with the bowels and generative organs, pertain more directly to the earthly element and the animal nature of man. The seat of the animal nature is the will. Will is determination, and pertains to motion, the power to act, to do. Will especially

relates, when identified in the earthly nature, to the lower limbs, and to the bowels and generative organs. The bowels are the motion of elimination, the generative organs are the motion of formation, that is, the means by which the unformed elements are given birth or form. The unformed elements are the residue of forces dissolved at death, the formed elements are the result of birth. Birth and death are one in the law of natural evolution, with a kind of a life attending the progression of a kind of a man.

The will is a wonderful agent of growth and determination. It is the capacity to persist in unfoldment in spite of difficulties encountered by the mortal. It is the power to preserve the self in spite of tribulations attending the unfoldment of the self. The will is also an agent of perversity and evil, but when the I is unfolding in understanding, the consciousness is controlled by uniting will and understanding, and all things work together for the highest good of the self. It is only when the will is surrendered to the forces of darkness and evil that it becomes an agent of destruction to the self.

Perversity of will, stubbornness, arrogance, and many other hellish aspects of the self, arise because the will of the self is not yet controlled to understanding, but is unfolding in the forces of darkness, the primal path of the self's development. These forces show their effect in the bowels, as well as debase the generative organs, giving rise to malformation and iniquitous influences in offspring. The many forces of lust and greed are promoted in sensuality, these influences passing to offspring by means of the generative seed, that is the formed result of energies of thought and feeling. A perverted male may father an idiot, or a perverted female may give rise to inharmonious combination of forces of consciousness that makes for perversion and abnormality.

The will or determination to live is the will to be born. This is eventually the will to be spiritually born, but before one can be spiritually born one must have gained the self-consciousness, and have entered into the death

of the self. Voluntarily dying for the sake of the unfolding Spirit within will free the consciousness from the necessity of birth and death, as they operate on the material plane of living. When death is voluntarily entered into, Life that is genuine will spring up in the degree that death dies.

The new generation of women is greatly hipless. Manish forms characterize them, where before females were distinct as to form of hips and abdomen. The necessity of giving birth to mortals has been greatly subjected to the Laws governing spiritual birth, birth-control on the outer plane of living signifying the dominion being taken over birth; with corresponding control being taken over death. The control of death is taken on the spiritual plane of advancement, while the control of birth is also incidental to the subjection of the will and love of the flesh to the Will and Love of God. The spiritual attainments set the Standard of unfoldment for the race, causing its Principles to be symbolized on the plane of the flesh, where the race picks them up and aids in its own plane of development to promote the fulfilment of the will of the Spirit.

The many hipless and bustless women that have come in with the new generation are symbolical representations of Laws of God working out to give the race rebirth; as well as spiritual birth to those who have died to the self thoughts and love. The Laws of God set the standard of a new order, cutting off the necessity of childbearing, as it has functioned on the material plane, indicating this in the thought, love, and bodily forms of women. The changed forms of women also signify the attainment of masculinity of consciousness, this reflecting itself in the body as equality of expressions. Divine Laws encompass the progression of males with Woman, reflecting this in the masculine forms of women.

Determination to bring the race to the goal, set from the foundation of the world, is present in the operation of Divine Will. Divine Will acts through united Wisdom and Love, therefore is male-female in its character. Its

function is to bring forth the virgins, who are the male-female egos who make up the first-fruit unto God and unto Christ. The preservation of the self, in the attainment of Christ, is the legitimate self-preservation, for the ego has not eternal identity until gained in reality of being (Christ). The determination to bring forth the reality of being must transcend the activities of mortal living, this permitting consciousness to coördinate with the inner Principles and Laws that operate to bring forth Man, in the image and likeness of God.

The ordinary sense of self-preservation and determination was to obtain the things of the world, and to enhance the values of the selfish self. This was attended with the will to be, regardless of the welfare of others. This condition, while attending the early evolution of the race, is a necessity in the law of sin and death, but is not approved before the Divine Laws. It is because the evolution of the mortal man is outside the scope of God's Love (action of Principle) and is unprincipled, that the progression of the race is attended with tribulations. When the self-consciousness gives way to consciousness of Man, as God created him to be, one is determined to bring forth the reality of being, and to preserve the eternal identity that is uncovered as the Christ Self. Then it is that the Divine Will can be done in the earth (formed plane; man) as it is in heaven (plane of Principles and Laws).

Man is not for himself but for the Lord. This is to say that the Laws of God (Lord) are unfolding the Plan of themselves, revealing the fruit of the Creator as reality of being. This is man as God created him to be. Therefore, at some point of progression egos must put off the tendencies of the self, and seek after the knowing and being of the Real State of Man, that the determination of the Divine Will may bring forth its result. Otherwise, living becomes a fruitless round of material progression, forcing egos in the direction of the goal of spiritual advancement. It is better, however, to advance through developing wisdom and love, than through having the lash of tribulation laid to the back. Yet, each makes his

or her own choice, moving toward the goal of becoming spiritual man, reaping according to one's motives and will.

### MEDITATION

I am preserved by the supporting Power of God.

I am determined to know the Divine Will and to let it have its way in me.

God's will is done in the physical, as well as in the spiritual domain of consciousness.

## KNEES: HUMILITY AND DEVOTION

**K**NEES pertain to the lower limbs, hence relate to the will to do. They are the most prominent joint of the body. A joint typifies a point where one idea hinges on to another, by which harmonious sequence is promoted. It is an articulation, signifying clarity of word and thought. Articulation relates to clarity of speech and distinctness of words expressed. The entire organism of man is first Ideas in Mind before it is form, therefore the relation of these outer bodily organs and functions to the inner Intelligence. Joints pertain to harmony of action, or expression.

The Knees pertain to humility and devotion, hence associate with prayer. Prayer is communion of man with the Inner Spirit, or God. The ceaseless prayer is the consciousness of Truth, the relating of all things to the inner Principles; though some things are seen to be unrelated. Things related to the outer world are those about which man would not pray, since the world and its forces are not of the Father, or of the Laws of Being; such prayer would avail nothing. Primarily, prayer is the means by which the will of the self is subjected to the Divine Will, this leading to the capacity to express the Truth. Truth is the consciousness gained through knowing the inner governing Principles. These are known through their being.

Kneeling, relating to the knees, typifies the humility of the ego before the Laws of God. It signifies the subjection of man to God, though it is attended with the spirit of devotion, when prayer is genuinely entered into. This is not to say that one cannot pray without kneeling, for the ceaseless prayer that availeth much is a system of living, in which the ego conforms to the Principles and Laws of Being that have made themselves known through progressed devotion and humility. Yet, when consciousness needs greatly to be humble before God, and is helpless in its own will, it kneels before God in prayer. This

casting down promotes receptivity of consciousness to the inner good, whether it be peace of mind, poise of soul, mental light, or will to do what is necessary.

When the self-will has been subjected to the Divine Will, and the ego is opened to know the Truth, one may enter into the ceaseless prayer, which offsets the necessity of kneeling. Knees, as they function in the physical organism, signify the state of forces, developed in self-consciousness, that must always be bowing before the Higher Powers in humility, that the proper devotion may express between Man and God. It is to say that all that one thinks, feels, says, and does when spiritually progressing, contain "knees" when they are seen in their spiritual significances. Thus every self-consciousness comes to be on his or her knees before God; the practice of the Presence of God being a conscious recognition of the Power and Presence of God in the life and affairs. This is the meekness necessary to enable the ego to enter into his or her spiritual inheritance on the physical plane, with the outer affairs controlled to the inner governing Laws of Being.

One may pray in spirit and in Truth without bending the physical knees, but the knees of consciousness are continually bowed down before the unfolding Laws of Being. When one is taught of the Spirit, through the development of humility and devotion, one may walk and talk with God, as with a good and trusted friend, receiving directly the emanations of the Spirit that promote the highest expression for man; though this is possible only when one is serving the Divine Cause and has died to self-desires, being continually about the business of the Divine Laws. The righteous prayer is the righteous living, a constant communion with God in the reconciliation of all things to the underlying Principles and Laws.

Kneeling in prayer is good exercise by which faith and devotion are promoted. Likewise, any exercise that makes supple joints is commendable. Exercises must be done in their spirit, and not in a mechanical manner if one is to derive the most good from them. Exercise is an outer activity that naturally follows the capacity to inwardly

concentrate and control the forces of consciousness to the powers of mind and spirit. Exercise is to be encouraged as an aid in promoting the health of the outer organism, that still contacts the laws of Cæsar, as long as mortality and its elements remain.

The Knees, from the purely physical standpoint, are flexures of convenience, giving grace to walking. They symbolize the grace to be gained in living when one's will is subjected to the Divine, and one walks in the path of righteousness, in humility and devotion to the unfolding Principles of Being. When one subjects, through prayer and thought, the will of the self to the Will of the Spirit, one grows in grace, which is to grow in devotion and humility. Humility is not abasement but an exaltation of the spirit, because one is conformed to inner Principles and Laws.

Humility, when properly expressing, is an intelligent meekness that invites the fuller action of the Divine Laws that promote the harmonies of living. Humility is a spiritual characteristic, when properly identified. Meekness that issues from timidity is not humility, but it is that negation of self-consciousness that is present because one's powers are unexpressed. Humility is consciously gained through voluntarily dying to the self-thought, love, and desire, because the spiritual light is discerned. It is that capacity to let the Divine Will be done in the life and affairs, through the surrender of the self-will. It is promotive of greater good, both on the natural and on the spiritual planes of living, therefore is always constructive in its tendency. Humility is promotive of more good to the individual than an aggressive spirit that seeks to command its own by force.

As one subjects the self-thought, will, and desire to the Divine Will, one enters into humility, for the adverse forces open in the consciousness and one discerns the evils that are within man, and which are opposed to the Higher Laws of Being. The exposure of one's weaknesses and evils ought to force a greater devotion to the Inner Principles. It is the spirit of devotion that prompts the cease-

less prayer, that is, the capacity to live continuously in the Presence of God, because relating all things to the Inner Principles; or discovering their lack of coördination. The adverse spirit may arise in the nature, under certain conditions, but this should force humility rather than develop the spirit of mockery and antagonism.

Devotion is an aspect of affection, though when related to the knees it suggests the Love of God. People do not kneel to each other, except where sense superiority demands it; hence, it is only to God that devotion suggests the knees and kneeling. Devotion is promoted by prayer, but it is also increased through understanding. It cannot express perfectly until the self-will is subjected to the Divine Will; for the will is ever an enticing factor leading man away from God, until subjected to the authority of the Divine Will.

Devotion is a factor of love, hence it pertains to the feminine qualities of the consciousness. It expresses as faith, loyalty, sincerity, humility, and other aspects relating to the unfoldment of the soul qualities. Humility characterizes a childlike heart, attained through devoting oneself to the understanding of the spiritual and its relation to living. Humility is opposite to self-righteousness and material assertiveness, and when prompted by the love of the Spirit, develops devotion and understanding.

Devotion to the spiritual must be if one is to grow in grace and understanding. "Every knee must bow" before the God of the consciousness, before devotion and humility will be expressed in balance and order. Devotion and humility are important factors of growth, and must relate to the knowledge of the Spirit, before they can be perfectly expressed on the outer plane of living. Outer devotion or humility may be induced for a season, but the ego must see behind the scenes of material living, before he or she can enter into the genuine spirit of these qualities.

The main disorders that can beset the knees relate to rheumatism and arthritis, but these are from the pressure and chemistry of the blood, and not from the knees them-

selves. When the mentality is not properly coördinated, the influences of the mental forces penetrate the physical domain, giving rise to disorders that can be reached by mental and spiritual healing processes. But if the knees are disordered because of the chemistry of the body, they will have to be corrected from an adjusted diet and a harmonized blood stream. Infections in the system, such as from the teeth or tonsils, react to different parts of the body, setting up inharmonies that must be dealt with under natural laws.

People cannot violate the natural laws and expect to be healed through mental and spiritual processes. Violations of natural laws may occur within the mind, or on the outer plane of living, but the remedy for these is understanding, coupled with such activities as will promote the harmony of the physical elements of the body. Yet, one cannot separate the influences of the mental and the spiritual from the physical. Will is the motion of life and it relates to muscles, joints, and all parts of the body where activity is expressed. A disordered will can disorder the blood, for the motion of the blood is an aspect of will. Disorder in one direction will react in all directions.

Life is a quality associated with the blood, but if living is not coördinated properly on all planes of expression, the blood can be disturbed. The Spirit of Life is in the blood, and any violation of the Spirit, or failure to discern its qualities, can react disastrously to the blood. Harmony is the result of coördination of the forces of spirit, soul, mind, and body, so as to permit the outer consciousness to be controlled by the Inner Principles and Laws. Devotion and humility, related to knowing God and its Laws, aid in promoting harmony that is genuine in character.

When the mental or spiritual healer is treating any part of the body, he or she should reduce the organism to its quality or qualities of consciousness, properly discerning these qualities. Thus in healing one is present with the Lord and absent from the body. The influences that emanate from the Light that is shed, because an outer con-

dition of darkness demands it, constitute the fundamental elements of the higher healing system; though this also involves the relation of all people to One Man, the Christ Principle within the consciousness. Healing is not projected as thought, but identified as being within the consciousness, all being one before the Divine Laws and benefited by the realizations of Truth attained by anyone; if sufficiently advanced to receive it.

Healing must be attended with devotion that will permit the harmony of Divine Love to move with Wisdom, as well as with humility, by which one can give God all glory and honor for the healing accomplished. Man is but the organism through which the Spirit enacts its Laws, all spiritual healing being accomplished through the Spirit. However, the Spirit has its embodiment in Man, therefore has its seat of action from the consciousness of Man attuned to its Laws.

"The meek shall inherit the earth," an admonition of the gospel, implies the necessity of attaining to devotion and humility. The earth is the formed plane, the physical domain. The inheritance of the earth is the heavens, the invisible Principles and their out-working qualities. The earth when perfectly formed is the manifestation of the Qualities of Being, therefore the body, which is the earth individualized, when revealed in its righteous expression will be Man, identified in the body of white. This is the body that is freed from sin, sickness, and death. The author has witnessed this body and its dissemination into the race to bring forth after its kind, in fiat of Divine Love.

### MEDITATION

I am established in humility, receptive to understanding of Truth.

I am devoted to the unfolding Principles and Laws of Being.

I surrender myself to the Divine Will in humility and devotion.

## LOWER LIMBS AND FEET: WILLING AND DOING

THE Lower Limbs and Feet represent the capacity of the will to do. Doing is the means by which being is established. One does not think himself or herself into life, but establishes consciousness of being and living by doing what is thought. This is the case on all planes of expression. The lower limbs signify the means by which life is expressed or set into action. It is through walking that the qualities progressed within the consciousness are given application to the life, and by which being is promoted. The activity of thinking is the inner walking that makes for the outer capacity to do; though willingness to do forms the connecting link between the inner qualities and their outer expression.

People move from place to place without limbs, yet, these are without normal functioning. The laws of compensation will balance the expressions of life for those crippled in any way, the brain still retaining the central function, even though the organs of expression relating are cut off. The lower limbs, consisting of the legs, knees, and feet, with the ankles and toes, all represent the will of action, the motor power that conveys consciousness from plane to plane of advancement. Yet, one will never be any farther advanced than is his or her power of thought and will. People spend lifetimes in dreaming, but only as these are made actual through doing power, do they attain the fulfilment of things hoped for.

Will is the capacity to act, to do. Doing expresses itself on the natural plane as work, recreation, and sleep. Sleep is the negative factor of which work and recreation are the positive factors of doing. Work is the capacity to express intelligence and service. Work may be expressed without the use of the lower limbs, but perfection of form depends upon the whole body functioning. Perfection of form is the perfected body, this being subconsciously iden-

tified as normal functions of the body; though conscious understanding of these functions, as to their underlying principles, is essential to perfect the body. The body perfected is spiritual, though the spiritual is the physical that is manifested through applying the Principles of the Spirit to the life.

The Lower Limbs have always commanded considerable attention. This is because they relate to being, to reproduction on the plane of form of the qualities unfolded in life. When consciousness was bound to low expressions of sex, and mentality was not enlightened, the lower limbs of women were kept respectfully covered; lest adulterated emotions would run riot and the will control to the detriment of advancing society. As intelligence advanced, and emotions were controlled, the lower limbs were discovered to be a legitimate part of the anatomy of women, with men able to look upon them from the physiological, rather than from the sensual standpoint. Short dresses aided in this recovery, and bathing suits of modern design cured the malady, probably for all time. People can now have legs and be proud of them! Such has been the progression of lower limbs the last quarter of a century, and the progression of the race!

Mortals, working through the will of the flesh, would be expected to centralize to the lower limbs that symbolize the will's activity. Feet, the pedal extremities of the lower limbs, have also come into their own. Before mentality became enlightened they symbolized the materiality of men, and while few feet have attained to beauty, they are considered more in the thought of freedom than in slavery, and are given attention as worthy servants of men. Scripture declares, "How beautiful are the feet of those who bring good tidings," of the outworking Intelligence of God, this suggesting the will to walk or live in keeping with what is known. Feet are the walking facilities, but walking typifies the active powers of man to accomplish what he knows, finally revealing the reality of being when Truth is known.

Beauty of limbs and of feet, with corresponding beauty

of garments and shoes, typifies the gaining of the real covering of consciousness, that of Wisdom and Love. As the body comes into its own, it is regarded as a vehicle of the Spirit's unfoldment and is correspondingly clothed. Beauty has invaded all planes of living, now that the Woman Principle, the Principle of Beauty embodied, is unfolding its powers toward establishing a New Order, in which beauty, harmony, and good-will will reign. The New Age will primarily reflect the feminine principle of Being, though when equality is established between the male and the female poles of expression, a certain harmonious neutrality will characterize the activities of men and women. Jealousies, rivalries, antagonism, domination, greed, and sensuality, and other dissenting factors of progression, pass away with the passing of mortality.

Willingness is an attainment of consciousness that is gained through doing what one knows one should do, and through ceasing to do what one knows should not be done. Willingness is a properly positioned will, one that is governed by intelligence and conformed to the inner Laws of Being. Willingness is more than being willing. Many people are willing, but are not doing anything to permit willingness to fulfil itself. Willingness is the result of the consummation of one's willing as doing power, by which the ideals perceived and upheld in mind are made reality and fact. Willingness, as the Divine Laws require its expression, is letting the Divine Will be done in the consciousness. This is accomplished by ceasing to do one's own will in the presence of higher intelligence and love to be expressed. The self-will, subjected to the I, enables the I to subject itself to the Divine Will, this permitting the Laws of Being, existent within the consciousness, to make themselves known and to work out a righteous bodily state.

The self-will is present in every activity of consciousness that has been promoted on the plane of the senses. It is the means by which the fleshly nature is developed and kept alive. The death of the self-will is the resurrection of the Divine Will in the consciousness, as well

as it being the means by which self-love dies and the Divine Love is made alive. Thus the feet, referred to in scripture, as being beautiful, because they serve in making known the good tidings of eternal life, are not feet in the material sense, but the willing and doing powers that permit the Divine Will to make known the real state of being; and to project its qualities into the race. The self-will dies when the natural course is completed, and is attended with the perception of man as he is spiritually created to be.

Willingness as God requires it permits a complete change of consciousness, even to transformation of the elements of the body. It is through this change that works from the spiritual plane toward the race that body is brought under a higher energy-rate the last century, and physical changes have come in the environment of man. The environment reflects the changes taking place on the physical domain of individual consciousness; and the physical domain is the objectification of changes taking place within the spiritual domains of consciousness. "If any man willeth to do his will, he shall know of the teaching," that is, can discover the inner Laws of Being and be governed by them. One cannot do the inner Will until one has taken dominion over the outer will. Will includes the action of thought, word, feeling, deed, as well as the inner impetus that prompts these activities.

Doing is the executive power applied to the plane of expression. Willing is the inner impetus to do, but doing is the action that makes the willingness productive. Doing is the executive faculty of the will. If one is willing to do what one knows, on whatever plane of advancement, as well as willing to not do what one knows should not be done, one has identified that law by which the will may be progressed to its goal. This process of living invites more to be known and more to be done, thus promoting the principle of oneness of knowing and being. Doing is the power by which one attains being, though one must do that which conforms to the inner Intelligence to enter into being, as God intended man to be. However,

the symbolical state of being, wherein man has conscious recognition of himself or herself, is established by knowing and doing as one, on any plane of advancement.

The hearers are not the powers that progress consciousness, but the doers. To hear and not do is worse than not to hear, for it embraces the factor of disobedience. Hearing associates with Intelligence, hence, it is understood that what is heard is from the Mind that gives impetus to higher progression. Those not hearing the inspirations of this Mind are said to be without ears. All, however, must learn to close the mind to hearing what should not be done, this being best accomplished by developing the mentality so as to keep the mind stayed on higher ideas, which prompt greater expressions of doing. The character of living partakes of the nature of what one thinks and does. Lack of doing promotes indolence, laziness, indifference, as well as stagnation of the forces of the body. Lack of doing can bring the consciousness to chaos and destruction. Doing that which is not in keeping with intelligence and love leads to confusion and inharmony, therefore a proper expression of will is necessary, if one would invite harmony in the life and affairs.

Anything that relates to willing and doing has entered into the making of the lower limbs, as well as the upper limbs; though the upper limbs relate to the qualities of love and the doing power actuated from the higher plane of intelligence. When one does what one should on the natural plane, evolution is progressed and the way made straight, eventually, to enter into spiritual knowing. The obstructions to knowing the spiritual, or the activity of the Qualities of the Spirit, will be found on the natural plane; for one cannot receive from within what has not been correspondingly set into action on the outer plane of living.

The faculty of will is developed through doing, though this doing may relate to the mental, the soul, and the spiritual planes of consciousness, as well as to the plane of the body. One may think one is willing to do certain things, to take certain steps of progression, but will meet

with opposition or antagonism from forces within the consciousness. These forces can be subjected to the intelligence, and when so conformed, there are no dissenting voices arising on the inner planes to obstruct one's advancement. People are without power to affect one's thinking, for it is what one thinks about the thoughts and actions of others that affects the consciousness. The doing of the bodily plane may involve obstructions arising from others which must be overcome.

The will has so long run riot that it may appear to be antagonistic to the higher intelligence. This is only an appearance, for the developed mentality and love can always control the will. Man can do what he wills to do, and he can will to do what he loves or what he knows to be right. If his love is not yet controlled to intelligence, he is unwilling to will to do what is presented by the intelligence, and herein is the struggle that precipitates itself, when the I assumes authority over the consciousness. When one becomes conscious of one's doing powers, on all planes of expression, one brings all forces into captivity to the unfolding intelligence, and begins to genuinely live.

The Feet especially relate to understanding. They represent the intelligence at the point where form arises, hence is that point where consciousness touches the earth or formed plane. The toes represent the powers of the will in multiplicity of action. Ten, the number of fingers and toes, applies to the primal Qualities of Being before they are united with the two, male and female poles, and given form. The toes are factors of motion, therefore pertain to action or that which leads to manifestation. All motive power, harmoniously expressed, reacts harmoniously to the body, while contrariwise, all inharmonious actions react inharmoniously.

Joints are symbolical of points where one idea hinges onto another to form a consecutive outworking of the original idea. The ankle, as a joint, would relate to the consecutive action of the Will to perfect an expression, establishing it outwardly as it is inwardly conceived.

Motion pertains to the formation of energies, generated from the inner ideas, for ideas precede motion. Energies of motion, identified as from intelligence that is of the nature of Truth, make up the factor of Love by which the Divine Will is done. Motion relates to the lower limbs, especially, taking form as capacity to pass from one plane to another, as symbolized by walking from one place to another. Motion is the energy of life that permeates the entire organism, but forces have particular points of functioning, giving rise to central functions and their systems of expression.

The will to do what is known, and what is compatible with intelligence and love, will open the way of expression. Expression is the means by which the energies of Life are given form and tangibility. The righteous will, identified in consciousness, promotes the harmony of the entire organism, especially coördinating the spirit, soul, mind, and body, so as to bring one under the authority of the Divine Laws and Will. Harmony of the body is dependent, primarily, upon the united male and female poles of consciousness, but it is the will to be united that enables one to cope with the forces of death promoted on the mortal plane, and which brings one into consciousness of life and being. The uniting of the intelligence and the will, or the knowing and the doing, through proper will, is that outer act by which the male (intelligence) and the female (will: love) are made one, and the harmony of Being is identified.

Man does not live for the body but for the Spirit. The body is a servant of the consciousness by which the ego comes into the reality of life and being. It is not for fornication, but for the Lord. Will is the keynote to the attainment of reality of life and being. Willingness is present when Will is properly identified, and the doing power properly expresses because Will is identified to do in the earth, or formed plane, what is done in the heaven, or unformed plane. The attention given the body, the last half-century, and especially to the doing powers, both individually and racially, indicates the Will of Being

is working out its Plan to establish man in righteous relation to its Laws. The good tidings of eternal life are again brought to man, and the Standard of Truth is set up, as a measuring rod of Judgment, to determine the fitness of the race to be identified in immortality.

### MEDITATION

I am willing to understand the principles of Truth and to apply them.

I love to do the Truth and to let it have its will in me.

“Not my will, but Thine be done.”

## NERVES: SENSITIVENESS AND IMMUNITY

**N**ERVES are the channels of sensation. They signify the emanations of intelligence that go out from mind. Mind is functioned by means of the brain, at center, though it has a circumferential expression from the twelve centers of consciousness. The mind communicates its intelligence to the body by means of nerves, though this is subconsciously operative. Forces of thought and feeling leave their impressions upon the organism, the nerves registering the sensations that correspond to their qualities. If anger goes out as thought and feeling, the emanated nervous energy partakes of a like character, making its impression upon a particular part of the organism to which it relates.

Nerves are two in character, the duality of forces characterizing the organism of mortal man. The nerves are grouped as the sensory and the motor, the former giving sensation and the latter motion of energies. These correspond to the united intelligence and will, two important factors of consciousness that are dealt with continually by the self or I. When intelligence and will are one, both are controlled by the I, and the sensitiveness of the consciousness is greatly subjected to the mind. When mind controls the emotions immunity to feeling forces is set up, not as failure to feel but as power to control what is felt.

Nerves relate to the white and the grey matter of the brain, being of white or grey fibres. The brain is the seat of the nervous system, though the distribution of the nervous energy is by means of the spinal cord and its associated nerve centers. Nerves relate to the sense of touch, especially, though include all the senses in their scope of action. Feeling, the sensation that is present because of nerves, especially characterizes the sense of touch. Nerves are the channels through which energies are disseminated, and signify the carriers of the spirits (intelligences) of Life. It is not that the life of the nervous

energy is the Life of the Spirit, but that on the plane of mortality a symbolical spirit of life is identified. This symbolical spirit of life animates the animality of nature by means of the nervous system. The action of this life is the will of the flesh which is stimulated by the mind of the flesh.

"The mind of the flesh is death," therefore the will of the flesh is promotive of the forces of death; though this is said to be life by the mortally minded. The mind of the flesh is adversary to the Mind of the Spirit, that is, it is an enemy to the spiritual energies that emanate from spiritual thought and feeling. Because of this enmity, the forces of consciousness that are adverse to the spiritual arise in resistance to the emanated energies of the Spirit, projected through spiritual thought and feeling. Spiritual thought is identified when consciousness stills the mind of the flesh sufficiently to make contact with the inner Spirit; though this is also dependent upon the outer intelligence and will being coördinated and controlled to the I, or self ego. When the adverse forces of the self-consciousness arise, because the Light of the Mind of the Spirit shines into the soul, it is the time of mastery and overcoming of the sensations of the flesh, both as to thought and feeling; by which the Mind of the Spirit can set up its rulership.

Sensitiveness to the unfolding forces of the natural life is developed in promoting the life and mind of the flesh. The gaining of the natural life is for the purpose of losing it, or subjecting it, for the Spirit's sake, that the spiritual qualities of being may unfold. Sensitiveness, attained at the gaining of the natural self, must be followed by immunity to the forces developed on the mortal plane of living, so as to permit the powers of the Spirit to be disseminated into the organism of consciousness. Immunity attained is not a non-feeling state but the capacity to control the emanating energies of feeling and intelligence. If one can say, "None of these things move me," it implies that things are encountered that promote feeling, but that one is in control of the feelings arising.

The spiritualized consciousness does not live in the world of sensation. This does not mean that the function of the nerves is overthrown, but that sensation is superseded by intelligence; and thought-control identifies by which the feeling is also controlled. This makes for considerable mastery over the organism, though as long as the elements of mortality remain in any combination the ego is subject to the limitations mortality has promoted; but, at the same time, can bring to bear upon these limitations forces of consciousness that more quickly control them and promote harmony.

The energies of spiritual ideas and feelings are projected by means of mind, and not by means of nerves; though the nerves make subconscious connection with energies. Mortal man is controlled through sensations that promote knowledge, but spiritual or immortal man is controlled by intelligence that promotes emanations of energies of the character of the intelligence. This is the reason body has been refined the last century of progressed intelligence and controlled will, on the part of an advancing group; this progression calling into action higher healing systems.

Nerves are divided into two systems, the sympathetic and the nervous. The nervous system corresponds to the individual, the sympathetic system to the universal. The sympathetic can be likened to communities, states, nations, having certain plexuses of power, by which a particular group of consciousness is made to have common interests. Nerves end in muscles, glands, etc., having their system of nourishment through the blood vessels. The spinal cord that attaches to the brain at the base of the medulla oblongata is the great nerve center of the organism, the distributing center of the body.

Osteopathy, especially relating to treatment of the spinal column and the adjustments necessary to promote the flow of nervous energy, came into existence as an aid to advancing consciousness. All the higher healing methods come into expression through the Law that is promoting the destiny of man to an appointed goal, and

do not need to be sanctioned by men in adherence to lesser healing systems. The repulsion felt by the old school of medicine and religion toward the newer schools of healing and intelligence, indicates the ignorance of the old schools of the Plan of God and its adaptation to the unfolding race; as well as proves their unfitness to care for the advanced race. God, not man, is ruling the world, though God rules by means of those attuned to the Principles and Laws of Being.

Nerves are rhythmical in their emanations and are automatic in function. The vibrations of nervous energy partake of the nature of the intelligence functioned that prompts the sensations, though mental energies may partake of a low character of intelligence. People of a lower state of advancement are subject to lower vibrational energies, and diseases that infest their organisms are also of a low nature. While there are no scientific laws in relation to disease, it arising from the mind of the flesh that is unscientific, yet, certain observations can be made as respecting the advancement of the race; for a tree is known by the fruit it bears. The reduction of disease and its control, identified the last half-century, are due to the higher mental advancement of the race, and the introduction of corresponding advanced agents of healing.

The racial advancement indicates the sympathetic nervous system. The tendency to coördinate the thought of a national group, while objectified by the service of the radio, has its inception from the unfolding Intelligence that projects its Will to govern the race, as mortality comes to cessation. A similar condition exists in the universal body or race as exists in the individual organism. The sympathetic nervous system especially relates to the racial advancement, affecting the entire race mind through events of universal interest; bringing all to a common intelligence outwardly, by which a common inner Intelligence can project its authority into the race mind. If the wild ducks and geese are governed by a Spirit that relates to the group, so as to seek a warmer climate in winter, we can be assured there is a Spirit that controls

the racial group, leading it to a goal, foreordained before the foundation of the world.

Nervous energy may be repressed or suppressed, causing many inharmonies of body, soul, and mind. Thought and word are means by which energies, generated on the underside of consciousness, are given expression. If one thinks much and does not express the thoughts, one promotes the psychic plane of consciousness and becomes involved in the negation of one's own progression. Uncontrolled thought subconsciously generates energies into the organism, promoting disorder and inharmony, whether the thought be pleasant or not. The world of pleasant thought may be a very greedy and limited one, and its effect in the organism is of a similar nature. The good thoughts symbolize the realm of Heaven that is within consciousness; though Heaven is more than natural goodness, it being a realm of scientific Principles governing the life of man, so as to control the earth or formed plane when will is united with understanding.

More energy is wasted on the unformed plane of consciousness than is ever expended in constructive living. Worlds are built and laid waste by the forces of uncontrolled thought. The organism of man reflects this wasteful expenditure of thought, and the nervous system becomes the carrier of forces of negation and destruction that finally infest bodies with pain and disorder. The control of thought is a fundamental toward constructive living, but the subjection of thought to scientific Principles, governing the Life, is to make every ego a master-builder; a servant of the Divine Intelligence that uses such a consciousness to enlighten the race mind, toward the establishment of the kingdom of Heaven in the earth.

The nervous system more closely touches the plane of mind than any other part of the consciousness of man. It is the connecting link between earth, the formed bodily plane, and heaven, the plane of unformed Intelligence and its energies. The nervous system can be undermined by worry, anxiety, and other destructive forces of thought; as well as be threatened with collapse by uncontrolled

emotions and actions. Sexual indulgences are especially devitalizing to the nervous system, because men and women are not mated in their forces; they being unable to mate with each other in constructive body building, until each has mated the male and female forces of the individual organism. Uncongenial connubial conjunctions are promotive of mental and physical inharmony, though mortal men and women will never find more than animal harmony in the sexual relations; and this eventually comes to naught.

Righteous thought, word, and conduct, are means by which nervous energy is constructively expressed. This makes for harmony of the body, though this harmony is not permanent; for the mortal body is not permanent in nature. Energies must partake of the nature of Divine Intelligence, and feelings of the quality of Love, if permanent harmony is to be promoted; though this necessitates the transition from the mortal to the immortal state. The inharmony of the body is often incidental to the overthrow of the mortal elements, and especially when mind has mastered the material forces and has superseded them with spiritual thought and feeling. Much of the healing work the last half-century, that has been prompted by the unfolding spiritual intelligence, has been for the purpose of transposing the mortal to the immortal elements; by which man may be spiritually born and identified in reality of being. The healing current that attends the opening of consciousness in spiritual understanding and love does not project itself to make material men more comfortable, but for the purpose of subjecting the mortal to the immortal, by which reality of being can be promoted.

Much of the suffering for the "Kingdom of Heaven's sake," that relates to the physical organism is due to the introduction of energies of a spiritual nature into the consciousness. This is attended with the necessity of subjecting the pain and inharmony that arise to the unfolding spiritual intelligence, this superseding the mortal elements with the immortal. Those who make this subjection are later required to reconcile all healing systems to the

unfolding Divine Intelligence, becoming servants by which the Higher Powers introduce their energies into all planes of the race; that healing systems may be annihilated or advanced to higher planes of expression.

Nerves are in pairs and radiate and react from side to side. They also cross so that the right side of the brain controls the left side of the body, and vice versa. The action of the nerves is comparable to the action of vibration on a violin string. First, there must be nervous energy to express, second, a nervous center receptive to it, and channels through which the nervous force can be conducted to other areas, followed by muscular action to exercise the energy. There must also be a brain center to generate the nervous energy that is disseminated to the organism.

The function of nervous energy in the individual body is a correspondence to the social body of the race. There must be individual centers of generating mental energies, people who receive the ideas generated, who in turn pass the ideas along to other people, this reaching the outer plane where the will of the people puts the ideas into action, in service to the entire group. While this action is taking place, a sympathetic current is set up in the social body, so that many people are aware of the ideas passed along without directly contacting them. This is especially the case after the Light of Truth has shone in the mind of man, and the Divine Laws have moved to universalize the Qualities of Truth. This is the condition at the ends of cycles when the consciousness of the race is brought under the authority of Divine Will; because an individual is divinely governed. The establishment of individual government is the signal for the Divine Will to make known the plan of government for all men, for in God-Mind all are one.

The story of the nerves and their system of operation is more significant of the mental system than of any other part of the body. The desire to act upon knowledge perceived must attend the unfolding mentality, this calling into play the forces of the will that typify the muscular

system. The cutting-off of any portion of the brain area is the cutting-off of the sensation in the corresponding area of the body, this being called paralysis on the plane of mortal mind; where the first Adam calls all activities by names and promotes their erroneous forces. However, the cutting-off of any part of the physical organism that is not attended with the cutting-off of the brain area that controlled it, leaves the brain energies to express in other directions, often compensating the ego. Thus a blind person may be especially sensitive in touch, or a deaf and dumb person more sensitive as to sight.

The cutting-off of thought that one would not see manifested is the capacity to change the nature of the substance of the brain elements, giving rise to refined intelligence; as well as refined energies that emanate by means of nerves to produce more refined bodily organisms. Thought and emotion, subjected to ideas and energies that relate to spiritual intelligence, promote elements of a spiritual nature, bringing the body under a different necessity as to food, healing, exercises, etc. The new healing system scientifically arises, as well as many other aids to promote harmonious living, but many resent this intrusion of the Divine Intelligence, even attempting to prevent the practice of healing systems that have come into existence through the unfolded intelligence of Mind.

Sensitivity is especially promoted when egos subject the lower forces of thought and feeling and generate the intelligence and feeling of spiritual ideas. The opening of consciousness, however, to the forces of the world that this step of unfoldment permits, is the opportunity to take mastery and dominion over them, and to establish immunity. When one is governed by spiritual intelligence, so as not to respond to the forces of the world, immunity is identified. When immunity is identified, one is opened to know the mysteries of the Kingdom of Heaven, by which the inner Principles unfold the reality of being. This is not to say that one is not subject to emotions and feelings of pain and pleasure, for certain influences press upon the ego so long as remnants of mortality remain,

but that one is not inwardly moved by the outer conflicts. One so positioned is also greatly protected from the adverse forces, and if they must yet be met, it is done in a higher spirit of Wisdom and Love, by which the Laws of God are enabled to dominate the forces of the flesh.

Immunity is attended with capacity to feel deeply the qualities of the Spirit, though one is greatly closed from the feelings of the flesh. One immune to the forces of the flesh is sensitive to the things of the Spirit. This apparently cold state of consciousness is fraught with more love and wisdom than mortals can project, while yet controlled to the sensations of the flesh. One ego, subjecting the forces of mortality to the inner Laws of the Spirit, can be used by which the inner Laws subject the forces of mortality in the entire race: this is the opportunity of the Power of God to rule the race and bring it to its goal, when the powers of the world have been overcome. Conscious centers of coöperation are necessary, however, in order to let the Will of God be done in the physical domain as it is in the domain of the spiritual; and these are found among the spiritually progressing.

One must consciously take dominion over the mind and love of the flesh to attain sensitivity to the spiritual. One cannot serve two masters, looking in the direction of the Spirit and of the flesh, but must discriminate between the two, offsetting the fleshly with the spiritual; thus becoming a center of God and Christ by which the Qualities of Being are projected into the race. Consciousness, opened in Christ, is the microcosm, the brain center of the Creator, the Macrocosm, and is comparable to the brain of the individual organism, by which the nervous energies are disseminated to the entire body. Each in the race receives from this Great Brain Center of Christ Consciousness according to his or her capacity; the qualities received becoming the measuring rod by which the entire consciousness is judged, as to whether it conforms to the Divine Will and its Qualities. This dissemination takes place at the ends of cycles, this being the probationary period of the race's advancement, in which the forces

formed are unformed; and the Qualities of the unformed are manifested as new expressions of spirit and body.

One cannot be immune until one has been greatly moved. One cannot cease to feel the forces of the world until they have been consciously felt. The mental progression enables consciousness to feel deeply, though also offers some protection to the unfolding ego. When the material world is understood the spiritual is opened, and immunity to the fleshly forces is compensated with capacity to feel deeply the things of the Spirit. This feeling, coupled with the unfolding intelligences of the Spirit, project corresponding energies into the organism, causing a transformation of the body that is one with the renewed mind. Immunity is superseded by understanding and sympathy gives way to compassion.

All personalities are sensitive and self-centered. Impersonality is promoted as intelligence advances, this giving rise to sympathy and understanding. Understanding the forces of the material existence and controlling the I, lead to mental perceptions of inner governing Laws, this opening the consciousness to know itself as it is, and as it is to be. This is the point where sensitiveness is overcome with immunity, for it is the point of the conflict between the spiritual light that is unfolding and the material forces of darkness that invade the consciousness. When one is not disturbed by any of the lies of mortal mind, and can supersede them with the Light of Truth, one is a controller of the energies that invade the organism, and can enter into greater harmony.

When the movement of God has been identified, called the "coming of Christ," the race is coördinated, like the organism of the body is coördinated through the sympathetic system; so that all react to the forces used to progress the race. This sympathetic current of projection, centered to Christ Consciousness, the Great Brain center, reduces the entire race to a common woe, at the same time upholding common standards of righteousness and truth. When a cycle of progression is proven, each receives what is necessary to determine his or her goal of attain-

ment. Life is measured by what man is, not by what he has, and the taking away of what he has materially is for the purpose of determining what he is. All people must be proven fit or unfit to pass to the Order of Immortality that follows the cessation of mortality. The change from the mortal to the immortal order is attended with changes on all planes of progression.

The fruit of all progression piles up at the ends of cycles, both spiritually and materially, this providing the necessary duality by which the Laws of God operate to generate the substance-energies of the new state of being that is to be manifested. However, the duality only furnishes the energies of form, in essence or substance, for the spirit-qualities to be formed are emanated from the Great Brain Center of the race; all people being affected by this movement of God, like the members of the organism are affected by the nervous system. Those who make up the first-fruits of God, coördinated as a particular and elect group, are so united that the joy and sorrow of one is the joy and sorrow of all. These are the many members of the Christ Body.

The body, when conformed to Divine Laws, will not be subject to sensations, as is the mortal organism, but it will be subject to the ecstasies that emanate from the heavenly plane within the consciousness, all the organism being transformed in character. The righteous body will be white, like a dead man, though having the coloring of beauty of face. This body is brought into manifestation through the Law of spiritual birth, operative from Christ, and will not be subject to the sensations of the world. This is the body that will not suffer, and which will embody a consciousness that is freed from tears, sorrow, and death. The chemical nature of man will be so changed, that consciousness will respond only to the heavenly qualities of Being. The soul, not the nerves of the flesh, will be the seat of feeling; and, being united with the Spirit, consciousness will feel that which makes for harmony.

The nerves are more directly susceptible to the energies

of thought and feeling than any other part of the organism. People should develop a poised and understanding outlook of life, if they would promote natural harmony. Nervousness may be induced by acidity or infection that invade the organism, or by mental anxiety about impending discords, or about things that have not happened. Sleeplessness has been traced to deficiency of nerves and lack of proper nourishment. Emotional mania, induced through sexual thought and desire, or through religious fanaticism, is especially devitalizing, not only to the body, but to the spirit, soul, and mind as well. Since the nerves more directly relate to the unfolding intelligence, and its proper expression, all mental advancement that forces self-control is promotive of greater harmony to the natural man.

The spiritual advancement is distinctive, as to forces involved, and can best be promoted when the natural forces are controlled to the I. Otherwise, the stimulation of energies of higher intelligence induces psychic commotion and leads to greater darkness. The spiritual is always the actual of the spiritual intelligence, though many people erroneously consider the mental perceptions of the things of the Spirit as the spiritual. When the spiritual is seen as the actual adaptation to the consciousness of the ideas and Principles made known from the Mind of the Spirit, the natural will be controlled to permit the action of the spiritual; and consciousness will progress in a well-balanced and rational manner. The spiritual makes for better citizenship, for it brings consciousness under the government of the inner Laws of Being, and enables it to project a higher energy into the race mind, leading to enlightenment and harmony.

The white matter of nerves pertains to the pure energies that are to be liberated through spiritual thought, while the grey matter signifies the neutrality to be gained on the plane of the natural. Neutrality leads to immunity, though great sensitiveness is quickened in the conflict of subjecting the material forces to the unfolding spiritual. The whole nervous system typifies the subtle, invisible

forces that continually beset the consciousness of man; though unless they identify either pain or pleasure, one may be greatly unconscious of them, until opened to know the Spirit of Life and led to bring all the forces into conscious activity for transition, or for annihilation.

### MEDITATION

I am immune to all adverse forces of thought and feeling, being established in the controlling qualities of the Spirit.

I am coördinated to the inner Laws of Being, and established in natural harmony.

I am established in poise, peace, and confidence; able to control thought and feeling.

## BONES: SUBSTANCE AND REALITY

**B**ONES are the framework of the body. They give bodily outline and support to the uprightness of the figure. They are comparable to the principles upon which formed things rest, as principles back of inventions, or the Principles underlying the Creation of Man. The bodily organism is the constitution of man, though it partakes of the nature of the underlying forces of the consciousness. Bones typify the foundation upon which one builds, and in relation to the body, support the structure of the organism.

Man is the building to be reared, though when properly built is a temple of consciousness in which the Laws of God can eternally reign. Man begins to lay the foundation for this temple when he can consciously comprehend the Laws of God governing his being. This is the temple, not built with hands, referred to in scripture, in which God can eternally abide and man with Him. This is the body as it is to be, brought forth in keeping with the Principles of Being. This body is built from substance, and is the evidence of the reality of Man.

Bones consist greatly of inorganic matter, principally calcium phosphate and lime, which are responsible for their hardness and rigidity. It is not the intention of this book to go into the analysis of the organism in detail, nor that it shall be a physiology, this office being centered to those of the medical profession who study the body. The earthly matter of bones can be reduced to gelatin by boiling it, many gelatins on the market being obtained in this manner. There are vegetable gelatins, however, that are more suited to the use of the vegetarian.

Bones have hollow centers, filled with marrow that is yellow in long bones and red in short ones. Bones are ossified or calcified membranes, ossified cartilages. This ossification takes place in the formation of the body in the wombs of women, signifying the formation of the invisible forces that build Man as the framework of the

Creative Plan. Man is not bones, muscles, or nerves, but consciousness of Being, when formed. However, man is not formed in reality in the wombs of women, but is only given outline of form and symbolical organism, in which consciousness may be identified and progressed. It is spiritual birth that produces Man, and spiritual birth is the result of processes of spiritual laws and ideas applied to the consciousness; when it is intelligent enough and established enough in love of the inner Principles to permit it.

Bones are more pliable at birth, some of the bony structures retaining their cartilaginous characteristics, like the "soft spot" of the head of new-born babes. This "soft spot" signifies the entrance of the Spirit of Life; though it is the I, the self-spirit that inhabits the organism born from the wombs of women. When the I is in control of the material forces, and is opened to the spiritual, the spiritual unfoldment of the ego may begin at an early age; or he or she may have command over the forces of consciousness before birth when conscious aliveness permits. Egos born into the world are the unfolding qualities and forces of consciousness that have always been progressing in the race, hence, a new-born babe may be an old soul, and ready for superadvancement when maturity of consciousness is again identified. It does not always require maturity to reveal the superqualities of children, especially when their expression is not dependent upon the bodily organism, as musical and mental genius conveys.

Bones increase in size by growing at the ends. Calcium, one of the major elements of the bones, is found in milk, hence the necessity of the youth having plenty of milk during their growing years. The size of the bones characterizes shape. Shape is comparable to space, while growth from childhood to maturity is comparable to time. Both time and space relate to the bodily attainments, though the attainment of the spiritual state of being brings both time and space into control of the I AM, or ego conscious of Truth.

Bones signify the substantiality of consciousness that is necessary to give proper outline and form to man. The substance of the Creation has its symbolical representation as bones, but its reality is in the consciously gained Wisdom and Love that partake of the nature of Spirit. Reality is not in form, though outline of form of man reflects its eternality, when that outline is perfectly established. Reality is in the essences of consciousness gained through realizing the Principles and Laws of God, governing the being of man. Reality is the ideality applied to the life and made a part of one's being, through consciously promoted intelligence and love.

Substance is more than substantiality of character, though the natural must be progressed to a certain point before the spiritual unfoldment can begin. Substantiality of character must be gained by the self-consciousness, through subjecting all the forces of thought, feeling, and action, to the I, so as to be master of oneself. When the natural is controlled to the I, the I will be opened to know the spiritual that underlies the natural, and be ready to control itself to the I AM, or center of the Spirit within the consciousness. Thus substantiality of character, promoted on the natural plane, prepares the consciousness to enter into substance, the spiritual counterpart of natural substantiality. Substance is the essences of forces gained through realizing the spiritual qualities on the plane of living; through expressing the spiritual on the planes of spirit, soul, mind, and body, in thoughts, words, and actions that transcend the material.

Substance is the essence in which is the form of being to be produced, when it is gained in its reality. It involves the coördination of the forces of spirit, soul, mind, and body in the Love of the Lord (Divine Principles and Laws). The spirit of form is one with the essence of substance, like the radish to be formed is in the radish seed. The form of substance is gained through making the spiritual ideas and qualities actual and real in the life. This is to form the spiritual in life and being, and to give reality to one's consciousness.

Life is the plane of form to the realm of the Spirit. It is only when ideas, Principles, and Laws of the Spirit are applied to the life, in living, that embodiment or form is identified. Heaven and Earth, or Spirit and Body, are one in Divine Law. For this reason, the thought of the things of the Spirit is not the identification of the spiritual; but the establishment in the life, through living, of the qualities of spiritual thought, felt and realized, makes actual the spiritual state of being. The spiritual is the reality, and involves meeting the issues of the unreal, the untruth, that have been promoted in mortality, by which all outer forces are subjected to the Qualities of the inner Spirit; this permitting the inner form or reality to be substantialized.

The natural man is not substantial if he does not say what he thinks, or do what he says he will do, for he fails to enter into responsibility and righteous growth on that plane. Neither is the spiritually progressing ego spiritual if he or she does not say what is mentally perceived of the Spirit, nor act in keeping with what is thought to be known. Knowing is always a mental perceiving, when issuing from the outer plane of consciousness, but becomes being when that which is thought to be known is applied to the life and the affairs. The inventor may dream of an invention, but until the ideas are made practical, and their uses identified in the lives of men, there is no formed expression of the ideas. Even so, dreaming of ideas of the Spirit, or mentally perceiving them, without conceiving them in the life so as to embody their qualities, is to fail to form the ideas and to fail to establish spirituality of being. Spirituality of being is reality. Reality appears as Man. Man is idealized to be, in the Laws of Being, hence must conceive himself as he is to be, and apply these conceptions to his life to reproduce himself as God intended him to be.

Bones, signifying the substantiality of consciousness, suggest reality of being. Bones are difficult to dissolve. They lie in the earth for hundreds of years, apparently at one with the earthly elements. Bones, consisting of

earthly elements, have an affinity with the elements of the soil (earth), preventing their decay and deterioration. However, under certain conditions they are returnable to dust or ashes, or to the mineral content. Dust is the primal element from which man was taken, but when spiritually interpreted, signifies the substance of the Spirit; even as bones signify the substance of character promoted by the natural man.

The Substance of Spirit presents itself to the consciousness of man, first, on the mental plane. It is on this plane that he or she tills the soil of himself or herself, entering into the mental agitation by which man is freed from the elements of mortality; and is returned to the substance from whence he was taken. The funeral texts, centering to man's relation to dust and his return to dust at death, are offset when man dies to the material elements that made him mortal, and is identified in the substance of the Spirit, the basic dust from which immortality of being is formed. When the mortal elements are offset, man dies in the Lord, if he still must suffer dissolution of elements and disorganization of functions.

Reality of being must be gained first in essence of Substance, but is present as the form to be brought forth from the qualities of the Spirit. The qualities of the Spirit are finally identified in consciousness as Wisdom and Love, the union of these two being Truth. All the formed things of the material world are first ideas in mind. Even so, the spiritual ideas in mind contain within themselves the forms to be brought forth. It is the dissemination of the Qualities of Truth or Christ, at the second coming of Christ, that prepares the forms of the immortals to be brought forth; these forms existing in the Qualities of Truth or Christ, like the radishes exist in the radish seeds, not yet sown into the soil.

One established in the Qualities of Truth, through dying to the elements of untruth, is ready for spiritual birth. Spiritual birth is the movement of the inner Laws of Being so as to form the substance-essence gained in realizations of Truth, this formation being the reality of being,

which is Man at his appearance. Man is not born through the sexual law, but through the operation of Divine Laws; nor is he born through the will of the flesh, nor of blood, nor of the will of men, but through the Will of God. This is a mystery only to those of material natures, who are antagonistic to the spiritual Principles when they are projected into the world. Self-righteous religious bigots have always profaned the Laws of God and made themselves ridiculous by ignorantly holding to the old expressions of God and disregarding the new and fuller expressions.

Reality issues from Truth. Truth includes the knowing of the Principles and Laws of Being, through their application to the consciousness; as well as an understanding of the untruth. When Truth is perceived in the mind, the mind takes on the qualities of reality, rejecting the unrealities as lies and errors. This rejection is in the cold repulsion of the Laws of Truth and reduces the forces of the lies and errors to nothingness. Reality is identified on the plane of soul when feeling is conformed to intelligence, and one is free from the enticements of sex sense. The magnetic vibrations of sexual forces, while permitted in animality of development, are without power or presence in the life of one unfolding the Qualities of Truth.

Love is the reality of Truth identified on the plane of the soul, so that feelings are constructive and serviceable in promoting the real state of being. The magnetic vibrations of sexual forces are as nothing in the presence of Love. Love is always controlled by Wisdom, though animality of consciousness, progressing in lack of substantiality of character, believes love to be something that one does not control, and which expresses irrespective of judgment and reason. As a result of this asinine idea, entertained by the best of people, adultery is multiplied and increased, because love is reduced to a sexual thrill, and when it is burnt out, they seek other similar relations that will promote other thrills of the flesh, though often under the guise of marriage. Consciousness should assume authority over its materially progressed forces of thought and feeling and so prepare to enter into

Wisdom and Love of a real nature. Mortals, full of dead men's bones, pervert the forces of life and love, failing to clean up their iniquities, and then wonder why living should bring them to woe and inharmony.

The last century has marked the distinction of the reality from the unreality. The Divine Intelligence moved in consciousness to promote the unfoldment of united Wisdom and Love (Truth). Consciousness could not be expected to comprehend the Truth at the early steps of this unfoldment, hence, many erroneous conclusions have been made as to matter, form, body, however much these greater lies pointed toward a greater seeking after Truth. Having developed in the lie throughout Time, mortals need not be offended that higher material growth was stimulated through the use of greater lies, for the lie reaches its zenith at the same time that the Truth is made known.

Truth reveals that the reality is the eternal. It is formed from the substance of Spirit, revealed when understanding and will coöperate toward making actual the spiritual knowledges. Reality is the result of actuality, but this actuality of the spiritual is within the consciousness, and not in the world of material effects. The material is the unreal that stands, until the Divine Laws transpose the mortality of the race and planet to the character of the immortal. Influences of the reality penetrate the outer domain of body and affairs, but these cannot be freed from the forces of unreality so long as mortality remains. It is Christ, the Truth, that ushers in immortality and frees the race and the planet from the elements of mortality; though this is universally operative in relation to the entire race, at a specific time, and is not alone an individual attainment.

An individual must attain to Christ, the Truth, but this attainment becomes the Throne of God through which the universal outworking of the Plan of God is effected; this bringing the entire race under the influences of the Principles of immortality, already worked out. The racial transformation is related to the transposition of

individuals from the mortal to the immortal qualities, but this is not in their own wills, but in the operation of the Divine Will. The oneness of God attained, through uniting Man and God, is inclusive of the allness of the race, and universal in its scope of action. This action of God is the "coming of Christ," the projection into the race and the planet of the forces and Qualities of Being, for their formation; and for the annihilation of the mortal elements.

The foundation upon which man is to build is revealed at the end of mortality. The Stone that the builders rejected becomes the head of the corner, according to scripture. If God did not intervene, through the operation of its Universal Plan, mortals would attempt to build a new order on the foundation of the old, and continue their mortality indefinitely. The Foundation Stone is Christ, called the "white stone" in Revelation, but Christ is not a phantom of the skies, but realities of Being gained through conforming spirit, soul, mind, and body to the unfolding spiritual ideas and Principles. Christ is identified in consciousness when the love of the flesh is absolutely overcome with the Love of God. This is the necessity by which the Stone, the builders of mortality rejected, becomes the foundation for the building of the real man, and a system of living compatible with the Divine Principles and Laws.

All that is changeable in mortality partakes of the unreality, though reality is not possible to mortality but is a characteristic of the immortal nature. Change pertains to the formed plane, but when consciousness builds on the Foundation Stone of Truth (Christ), it will unfold more of the Qualities of Being (God) without losing what has been gained. This moving from "glory unto glory" is the unfolding reality, for the fullness of the Principles of Being is not revealed in a moment; but Man, when identified in reality of being, is the ever-unfolding expression of these Principles. That which partakes of the eternal nature is reality in the final sense of the word. Heaven and earth, formed on the mortal plane of living, pass away, because the spiritual perceptions of mortal

mind cannot be eternal, until conceived in living ways.

Unrealities consist of the forces of sense consciousness. They may be facts of nature but are not truths of Being. An unreality may be true, in contradistinction to the false, but does not partake of the eternal nature. The reality partakes of the substance-essence of Truth, the actualization in the consciousness of the Principles and Laws of God being one with their knowing. Substance is the essence gained in realizing Truth, but realizing Truth is a living process that offsets the untruth. It is this conflict of forces that brings the old man and his deeds to naught, and establishes the new creature.

The combat of Truth and untruth involves the spirit and the form, and results in the gaining of the reality of the Qualities of the Spirit, as Truth; with the forms of these Qualities contained in them, like the forms of fruits are contained in the seeds that produced them. The formation, in actuality, of the forms contained in the Qualities of the Spirit, or Truth, is the universal action of Divine Laws and Will, identified at the "coming of Christ." However, only those capable of the union of the spirit and the form, or the spirit and the body, can be brought forth as the first-fruit of God and Christ. These are the realities of being, the tangible result of the processes of Spirit, unfolded in the race from the beginning of Time. This is the revelation of the new heaven (spirit) and the new earth (body) in which righteousness can dwell. Man, revealed in reality of being, is the bones of Creation, the substantiality, the framework, upon which will rest the fuller expression of the Plan of God for the race. Man so revealed is the flesh of the Word, or the Word made flesh.

### MEDITATION

I am established in substantiality of character.

Truth now dissolves all unrealities and establishes man in reality of being.

I am a new creature in Truth, having died to the unrealities of mortality.

## MUSCLES: EXERCISE AND WILL

**M**USCLES are the instruments of activity. Activity is through the Will, hence the relation of muscles to Will. Disciplined activity, with recreative purposes, is called Exercise. Muscles are grouped as voluntary and involuntary, corresponding to the two-fold nature of the Will; that controlled by intelligence and that which exercises a control over intelligence. The voluntary muscles are positive in nature and the involuntary are negative, the positive pertaining to the male pole and the negative to the female pole of nature. Muscles are the agents of activity and motion, relating to the forces of life and form.

Life is the motion of the Qualities of Spirit on the plane of the physical. Muscles are the means by which life is promoted, hence, the primal tendency to think that man's progression relates to the soil and labor by means of muscles. Activity and motion are not alone confined to the physical, for they also have their expression on the plane of mind, soul, and spirit. Form is the outline consciousness takes through life's expression. It is the tangibility of forces progressed, though it has many aspects of expression. There is form of government, of industry, of finance, of education, and various other expressions of form that are the result of activity on the plane of the physical.

Primarily, form relates to the organism of man. It is in this organism that life is functioned. Life is promotive of vitality and energy on the plane of the body, the running down of these energies being the depletion of the functioned life forces. It is not that life, in its reality, is functioned in the mortal organism of man, but that the reality has a symbolical expression in mortality. When consciousness is conformed to the Divine Will, attained through subjecting the forces of mortality to the I, and the I to the Spirit of Life (Christ) within the consciousness, the reality of Life appears.

Muscles serve as agents of combustion to the vitalities and energies developed in the organism of man through processes of living. Changes in form are developed through the Will, when relating to the mental and spiritual nature of man, and it can be concluded that the physical changes the body is continually undergoing directly relate to the muscles. The metabolism of the system, pertaining to conversion of nutritive elements into organic cellular substances, relates to the muscles. The chemical processes continually going on in the organism, by which vital energies are liberated to promote harmonious function of organs, are dependent upon proper activity. Fatigue that is excessive will poison the system, affecting the muscles, indicating that proper activity of organs is dependent upon muscles.

Activity, promoted in all directions, relates to the muscles of the physical organism; though these have their correspondences on the plane of spirit, soul, mind, and body. While one would not speak of the muscles of mind one would speak of its activity, this being the motion of intelligence that underlies the motion of muscles. Primarily, muscles have their identification from the Spirit, that setting into activity the emanated intelligence and love, caused to be formed in consciousness the soul, and on the plane of the physical, the muscles of the body. Spirit directly coördinates with the heart, the muscle of circulation of blood; the blood being on the physical plane the circulatory medium that corresponds to the emanating intelligence of the plane of the Spirit. The "flesh and blood of the Spirit," of which one eating will gain eternal life, are the Wisdom and Love of God; the circulating essence-energy of Truth by which the flesh of the Word is formed.

The processes of regeneration by which the will, developed in mortal consciousness, is subjected to the inner Spirit or Divine Will, directly relate to the muscles, not as to their outer expression but as to their inner. This is proven by consciousness being thrown into greater negation, even to desiring to become inactive on the plane

of the physical. The running down of the mortal will is accompanied with the running down of muscular activity, though this is from the physical, respecting the lack of action induced by consciousness being brought to cessation of activity on all planes, to receive the influx of the operation of the Divine Will.

Muscles give grace and beauty to the feminine organism and strength and might to the masculine organism. Men represent the active forces utilized in developing the material world, therefore are endowed with natural powers to cope with conditions. Feats of endurance, sports, games, and activities of a like nature, especially developed in the race mind the last half-century, signify the stimulated will that arises at the end of a cycle; for all forces, developed in mortality must be brought to their heights of power before they are brought to cessation. However, it is on the plane of the soul that activity reaches its zenith. This activity registers as adultery, sexuality, graft, and debauchery, on one hand, but on the other in a greater appreciation of beauty, art, and recreation.

Muscles represent motion, and motion is the energy of life of the natural man, therefore the life and health of the mortal are dependent upon healthful muscles. This gives rise to the demand for exercise, especially when the physical activities of the race are superseded by the mental. While exercise expresses in sports and other forms of recreation, it has specific forms of expression in training muscles. Exercise is stimulating to the organs of the body, increasing circulation and elimination. Exercises for every part of the body have been worked out and can be systematically applied. Exercise is a developer of the will to endure, to do, as well as a developer of muscles. One can learn much about exercise by watching a baby. Its constant activity is the means by which its health is promoted, and the spirit of play in which it constantly exercises gives a clue to the spirit that should characterize the exercises of the adult.

Exercise and diet make a wonderful combination in

reconstructing the organism, when in a run-down condition, or in keeping fit the healthy. Add right thinking and controlled feeling to this combination and the natural man is well coördinated and healthful; but because something more is required of man than that he be a healthy animal, one must also supersede the physical with spiritual understanding and energy, if one would gain genuine harmony. It is always commendable to promote the physical well-being, but it is not commendable to neglect the promotion of the spiritual well-being. When the two are carried along together, one develops balance and prepares the way for the within and the without to be one, or for the union of God and man. Promoting the physical well-being will give opportunity for freer spiritual expression, while promoting the spiritual well-being will make for greater physical harmony.

Exercising to music is a great harmonizer because of the effect upon the feeling nature. Music without exercise promotes harmonious tone of the body, and is especially used in relation to the more disorganized states of consciousness, such as the insane or abnormal. Rhythm of tone is inherent in the soul and acts as a harmonizer to the consciousness, therefore its appeal to those in a disorganized state is instinctive. Exercising is a great promoter of the will. People lacking the will to exercise will find that they lack the will to do many things, by which a greater well-being might be promoted.

Will is not alone of the body. It is the doing power of consciousness. It is supported by desire and determination, the powers of soul and mind to persist in doing what should be done. Will applies to all departments of consciousness. It is the power to think what one should and not to think what one should not. Will is the power to control the emotions, and to set into action the proper feeling energies. It is the capacity to do on the plane of the body, as well as to not do. Will is the impetus of being on the plane of the spirit, that gives character to one's unfoldment. The development of the will on all these planes of consciousness makes for more perfect

muscle tone, and greater health. It is the doing power that makes for being, though one will be in qualities of body in keeping with the qualities of thought, feeling, words, and motives. "As a man thinketh in his heart, so is he." Man in control of the will ceases to be a slave to material forces and conditions, and becomes a commander of the consciousness and the controller of destiny.

Voluntary muscles are under the direct control of the will, and have their impetus of motion from the cerebro-spinal nervous system. Involuntary muscles are under the sympathetic nervous system. Every voluntary muscle is counterparted by an involuntary one, this corresponding to the conscious and the subconscious expressions, respectively; or to the good and its counterparting evil, or to the voluntary and involuntary expression of forces of light and darkness. Darkness is an opponent against which the forces of light pit themselves for the reproduction of their own qualities. This law of opposition runs throughout nature. The tomato has the tomato worm, the potato the potato bug, the dog the flea, the chicken the lice, men the trials and temptations of evolving forces of darkness, and Christ the antagonism of antichrist.

Some people attain to control of the involuntary muscles, such as controlling the eyes, the ears, the breathing, the heart, but this is not an evidence of a superior will. All mental and emotional states affect the voluntary muscular system, as well as the tone of the organs of the body. Muscles contract and relax when normally functioning. Relaxation, practiced in mental control, has a harmonizing effect upon the muscles of the body and also upon their tone. The tone of the body is greatly related to muscular tone, though it is also affected by the emotions and thoughts. The muscular tone is utilized in burning up the wastes of the body, therefore muscles directly relate to the chemistry of the organism.

Will is one of the great lights, set in the firmament of intelligence (Heaven) by the Creative Law. It is the power to be, by which the Qualities of Being are coördinated and revealed as Man, as he was created to be mani-

fested. Man, properly coördinated is the expression of God, this being the god-man. This is the man produced through the function of Divine Will. The development of the will of the natural man, by which one thinks, speaks, and does that which makes for the highest good is that which promotes the physical harmony, not only as respecting the environment, but also as respecting the health. Harmonious will, properly expressed in all directions, promotes harmonious organism and proper co-ordination of muscles and organs.

Will has its spiritual seat in the center front brain. Will is coördinated with understanding, when righteously expressing. Understanding is the identified intelligence of the Creative Mind, when associated with spiritual being, though related to the natural man, it is a conglomeration of the false and the true. Understanding, lived and applied, promotes the body by means of developing will. The energies of understanding and will are applied on the plane of the body by means of muscles. Muscles are in identification of organism what the will is in consciousness. Healing of a nature greater than the system common to the purely material plane, is an inevitable result of the more coördinated advancement of the consciousness of man.

The motion and life of all organs are incidental to muscles, both voluntary and involuntary, therefore harmonious muscle tone is harmonious tone of the organs, and vice versa. Because of this coördination, exercise is a builder of health as well as a promoter of control by means of will. A properly coördinated organism makes the promotion of the qualities of mind and spirit more natural; though lack of coördination necessitates seeking aid of a Higher Power, this inviting influences that automatically offset or control the inharmonious forces, when an all-around development permits.

The development of the muscles of the physical organism stimulates the development of the powers of mind, spirit, and soul. This is to say that the promotion of faculties of motion and life in one direction reacts toward

their promotion in all directions. Lack of doing power on the plane of the physical is also lack of power to think on the plane of mind, to feel on the plane of soul, and to aspire on the plane of spirit. Thus the lack or plenty of motive power in one department of consciousness has a corresponding expression in all departments.

Will is a faculty of consciousness and directly relates to the body, for body is the organism of motion and activity, by which consciousness promotes its qualities of expression. Finally, when the departments of consciousness, viz., spirit, soul, mind, and body have been coordinated, man becomes the Will to do what is required, by which the real state of being is manifested. In other words, the Will of God is man redeemed from the self-will, self-thought, and self-love. The real state of being is brought forth through the activity of the Divine Will, but consciousness, controlled in its powers, is the Divine Will expressing. This is to say that the motion and life of the Divine is Man, spiritually controlled in the powers of his consciousness. If this were not true, the Will of God would be expressed on the plane of the physical, and harmony and eternal life manifested, independent of the development of man; which is not the case.

Since Man is the Will of God, when properly identified in qualities of being, he is the doing power, the power of action. It is for this reason that the work of making conscious consciousness is given to him in the six days or cycles of advancement, through which he labors to make himself. The rest or Sabbath day, into which consciousness enters when this is accomplished, is not cessation of activity, but harmonious expression without self-effort. Thus one can see the relation of a harmonious muscular system to the real nature of man; for its expression is not through self-effort but through a well-ordered system of life and motion that has been established by a power greater than man. Man can use the powers provided for him, but he cannot make them; therefore, the making of the real man is to use the powers and qualities already provided through the Divine Laws and Will.

The Will of God, done in earth or physical domain, as it is in heaven or the realm of Principles, will establish man in harmony of spirit, soul, mind, and body. It is to develop faculties of consciousness, by which this harmony is functioned, that man labors on the plane of mortal living. All mortal progression that does not count toward eternal gain is futile, however much it may have promoted the material interests. One is involved in the forces of the material world only that they may be mastered and their offsetting spiritual qualities be gained. If one can bring the will to bear upon the material conditions, with the gaining of the spiritual in view, one takes the burden of materiality off the body and lives so as to gain the qualities of the Spirit. When the without is controlled to the within, heaven comes into the earth. Heaven is harmonious man, consciousness coördinated in spirit, soul, mind, and body to the demands of Divine Will.

### MEDITATION

I am obedient to the Divine Will and receptive to understanding.

I am glad to unfold the faculties of spirit, soul, mind, and body, growing in grace and in truth.

I cultivate willingness to conform to what is known, thereby promoting the will to be, and righteous being.

## VEINS AND ARTERIES: PURITY AND IMPURITY

**T**HE Veins and Arteries are the two channels that relate the heart to the entire organism. The veins are the carriers of venous or impure blood, and the arteries are the carriers of the arterial or pure blood. The pure blood flows from the heart or center to the circumference, while the impure blood flows from the circumference to the center. The heart is significant of the Mother Principle of Being, while the head or brain is the seat of the Father Principle. The two, united as one, is the Christ Consciousness, when spiritually interpreted. The head is the seat of Wisdom, the heart is the seat of Love, the union of the two identifying Truth, the reality of Being.

The heart is comparable to the Christ Center of consciousness, attained in the race, this becoming the Throne of Divine Laws and Power. The purities of the Christ-Qualities flow from Christ Consciousness to the circumference or the body of the race, this opening the door for the impurities or racial forces to flow back to Center. This cross of forces precipitates the conflict of the spirit of Christ and antichrist, which is identified as the "War in Heaven," at the end of mortality. This is a universal operation of Divine Laws by which the race is purified, and advanced to its next step of progression; though it necessitates that the Pure One be mixed with the forces of the world and the impurities annihilated.

The heart of consciousness is not the physical organ, but the Spirit of Divine Love identified in an ego who has overcome the love of the flesh. It is the center from which forces and qualities flow, comparable to the flow of the blood from the organic heart. It is the functional point of the Blood of Christ and its circulation in the race to accomplish its regeneration; and the spiritual birth and formation of those who partake of the Christ Qualities. It is written that out of the heart proceedeth bitterness,

strife, wickedness, hate; or that which is lovely and good. A good tree brings forth good fruit while an evil tree brings forth bitter fruit. Even so, a consciousness is in the dominancy of good or evil, though one attained to Truth (Christ) is in the control of both, therefore is given all power in heaven (spiritual plane) and in earth (physical plane).

The likening of the going forth of the Christ Qualities to that of the flesh and blood of the embodied Christ consciousness is not without sublime significance. Christ Qualities are gained through overcoming the love of the flesh, which is to identify the blood of the new being, blood signifying the spirit of life. The spirit of life, when spiritually identified, is Christ, the Spirit of God gained in Man. This is "God with us," the Divine Love, which is the hope of bodily redemption. Blood is fraught with great power, it having the capacity to cause to be formed the organism of man; though the Blood of the Spirit as Divine Love fashions spiritual man, through the processes of spiritual birth. Bodily redemption is the result of the formation of the substance-essence, gained through realizations of Truth, this being the flesh of the Word, identified in the law of spiritual birth.

The door that opens and none can close, and which closeth and none can open, referred to in scripture, is Christ. "I am the Door." All who enter into the reality of being enter by this Door. Those who attempt to climb up some other way are called "thieves and robbers." Since man is the embodiment of the Word, the Word made flesh, when revealed in reality, the processes by which the new creature is formed take place in the organism of man; and partake of the spiritual rather than of the physical elements. The physical is the earthly of the heavenly, and is not the material that is formed through actualizing in the life the untruths and unrealities, quickened by the sensations of the fleshly nature.

It is the Christ Qualities that are mingled with the life of the race, in an action of Divine Love, that makes it possible for those receiving to enter into everlasting life.

Everlasting life characterizes reality of being. The going forth of the arterial blood to nourish the bodily organism is comparable to the going forth of the purity of Truth to nourish and sustain the unfolding spiritual consciousness; by which those able to receive the Qualities of Being may become children of God. The children of God are born from the fulfilled action of Divine Love, identified as the Mother Principle of God, at the end of mortality.

The projection of the impurities of the organism, as the venous blood, toward the heart or central throne of the body, is comparable to the giving of the Love (blood) of Christ for the life of the race, that the impurities may be gathered and dealt with in the Laws of God. It is comparable to sowing Christ, that is without sin, into the sinful forces of the race, that the forces of sin might be brought into subjection to the forces of Truth. This mixing of the pure blood with the impurities of the organism promotes the life of the individual organism, even as the mixing of the pure Blood of Christ with the impurities of the race promotes the life of the race. However, the mixture has for its goal the gathering out of its own fruit, by which those having the Qualities of Being may be revealed as the first-fruit of God, or as redeemed states of being.

The impure forces of blood typify Satan, the pure forces Christ. Satan is lord of darkness, the chaos, while Christ is the Lord of Light, or of cosmos. The lungs stand in the position, in relation to the blood stream of the body, of the consciousness itself, being the seat of the spirit of life. Consciousness must rely, in the conflict of the opposing forces, upon the inspiration and expiration of the Spirit, drawing to itself the qualities that relate to Truth, and expelling them from itself so as to serve the race, and at the same time be protected from the impurities. A certain aspect of osmosis is present in the universal circulation of the Blood of Christ, by which the Christ Qualities are introduced into states of consciousness, without their being consciously aware of it.

Christ consciousness includes the progressed forces of God, Christ, and Man, as well as embraces the subjection of the forces of the world, the flesh, and the devil, or Satan. Thus, the projection of the Qualities from the Christ Throne of Power is the capacity of all states of consciousness to be subjected to the Laws of God governing the Christed ego. The subjection of consciousness to Christ, and Christ to the Divine Will, is the automatic subjection of all forces of the race and the planet to the authority of the Divine Will; for the subjection of one is the subjection of all in the Divine Mind, all being one at this point. The heart, the seat of the circulation of the blood, is comparable to the seat of Divine Love, which Christ is. Divine Love is always united with Wisdom, the two, as female and male, respectively, constituting the authority of the Divine Law to reproduce the spiritual states of being.

If there are any obstructions in the organism to the circulation of the blood, and to perfect balance between the purities and impurities, a condition of inharmony prevails. This is also the case when consciousness is obstructed from the perfect circulation of the Blood of the Word. This is referred to in the "last days" as the "blood of the Lamb." The Lamb characterizes the divine innocence of consciousness, when identified in Christ or Truth; the overcoming of the errors with Truth having established consciousness in the reality of being that makes the outer world unreal and unknown. Even as disaster occurs in the individual organism when obstructions impede the circulation of the blood, disasters also occur in the race at the ends of cycles, when obstructions prevent the free circulation of the Blood of Christ; by which consciousness is regenerated and passed to a new order of advancement.

Purity is one with the consciousness of Truth. Impurity is the untruth that is also known when purity is gained. Purity and impurity work together, even as the venous and arterial aspects of the circulation proceed as one, each serving the other. But, in relation to conscious pro-

gression, impurity is known when purity is gained, though mortals thinking they know impurity turn away from it to seek after purity; but this is only a symbolical step of progression. Impurities are opened in the consciousness as the hidden forces of hell, over which Satan is lord, but this does not occur until the supremacy of Truth or Christ is set up. When life is identified, through the conscious attainment of the Love of God, death is uncovered and the forces of hell must be met. This is the "second death" which cannot prevail against the ego, and of which he will not be hurt. It is written that Christ has the "keys to Hell and Death," and being the Door, is that by which the purities of the Word flow toward circumference, and the impurities of hell and death flow toward Center for their annihilation.

The circulation of the blood from the heart to circumference is also likened to the economical system, with money as a symbol of the blood. The free circulation of money means the material progression of all people, while the obstruction of this circulation precipitates panics and financial disasters. It is not until the righteous government, that rests upon the responsibility of Christ or Truth, is identified, that finances will flow in an unobstructed circulation throughout the governmental body. However, it will be credit that will flow and not moneys, for it is the spirit of circulation that must be right before the bodily welfare of the organism of the race can be promoted. The material forms of government partake of the materiality of the nature of man, and cannot be of any higher advancement than is the progression of the citizenry that make up the national group.

The sun of the universe can be likened to the heart of the universal life, the Son of Christ consciousness. It is that which sheds light and heat to the race and the universe, but it cannot take any cognizance of plots of ground that are obstructed from receiving the sun's rays. The Son, or Christ consciousness, is the Light of the world, but those who are obstructed from receiving its redemptive rays must uncover themselves. While the Will of

God is done in the earth, only those receive the action of this Will who have subjected their forces to their own will, and in turn subjected the will and understanding of the mortal nature to the Wisdom and Love of the Spirit.

The pure blood is made impure, in the circulation of the blood, and the impure is made pure, though conjunction with the oxygen of the lungs, typifying the purity of spirit, is essential to complete the transformation from impurity to purity. It may appear that in the universal circulation of the Purity of Christ in the race that it is lost in the impurity, but this is not the case. That which is pure in Truth is never less than itself, though it may be submerged in the impurities of the race. It is in relation to Truth that the supreme paradoxes are uncovered, and this is one of them; that he that is without sin is made to be sin for the life of the world, yet, does not enter into sin. This is comprehended in relation to an ego, in the supremacy of good, being made to deal with evil forces, but this does not destroy the goodness which is genuinely established.

Purity is comparable to light, impurity to darkness. The Light of Truth is not the light that complements darkness, but issues from the Laws of Creation. The light that polarizes with darkness is of the duality, and is not pure light. This light is found on the mental plane of advancement, where egos feel they know the Light of Truth, when they are only dealing with the light that is darkness. Truth is not known on the mental plane. It may be perceived by the mentality, after it has made itself known through being identified in an organism conformed to its Principles; but what is perceived must be conceived in the life before it becomes actual and real.

Purity merges with Truth, but when gained in Truth it is the understanding of Love, as a principle, which also implies the understanding of the unprincipled aspects of Love. It is not that the unprincipled aspects of Love make up Love, but that for lack of words to convey the righteous nature of Love, which is Principle of Being,

contrast is made; thus contrasting the unprincipled forces posing as Love with the genuine qualities of Love. The adaptation of the language of men to the conveying of the Principles of Truth is itself possible through the understanding of the Spirit, but the ideas must be spiritually discerned to be genuinely understood; and not seen in the literal, material sense of mortal mind.

The veins, relating to the impurities of blood, connect with the right side of the heart while the arteries, relating to the purities, connect with the left side of the heart, though the pulmonary artery that conveys impure blood is a marked exception; symbolizing an exception that exists in the circulation of the Blood of Christ. The left pertains to the feminine, the right to the masculine. Blood relates to the current of love, the life of the flesh being the blood in which is the current of love promoted in sex consciousness. The left is the negative, the inner plane, the right is the positive, the outer plane. Men represent the positive forces, on the plane of mortality, through whom the impurities of the race are progressed. Women represent the negative factors of mortality, and more directly relate to the purities. These purities take form as ideals and aspirations, though there is no genuine purity of expression on the mortal plane. When immortality is identified, men and women will be equal in their processes of progression, each standing complete in the Lord or Divine Laws, though this necessitates establishment of reality of being.

The circulation of the blood, by means of veins and arteries, is aided by capillaries that give balance and distribution. The circulation of the blood is first confined to the lungs, the seat of spirit-life. This is called pulmonary circulation. The circulation relating to the bodily organism is called the systemic. Thus there is a central system within a circumferential system, signifying the universal Plan of God, with Christ as a central system; and those who are Christ's and the racial forces, as the circumferential system. The circulation of the Christ Qualities, with which are the Man qualities, is from the

Center, to the entire organism of the race; those in the race directly relating to Christ receiving the spiritual result, and others of the race the physical result, of the universal circulation of the Blood of Christ.

The portal circulation relates to the liver, the renal circulation to the kidneys. The four aspects of circulation suggest the four rivers of Genesis, that went out from the central stream of the River of Life that flowed from Eden. However, Eden is not in the mortal nature of man, nor can the River of Life flow out to mortality, except in the stepped-down processes incidental to the universal circulation of Christ. The immortal is the beginning of the spiritual unfoldment by which consciousness can be restored to Eden and enabled to partake of its Source of Being. Immortality is progressed through repulsing and overcoming the forces of mortality, otherwise the Plan of God could not be fulfilled among men. It is the stream of Divine Love that flows in the garden of consciousness, giving continuity of being without birth or death, when the Divine Plan has fulfilled itself in the immortal nature of man.

The walls of the arteries and the veins are composed of three coats, comparable to the unfolding processes of spirit, soul, and body that make up mind. Mind is conscious intelligence gained, but consciousness must be embodied and certain processes of life work out before it can know itself. When consciousness knows itself as it is, it may know the being it is to be, and enter into its unfoldment. Thus, the end of the natural man is self-consciousness, at which point the spiritual man begins to unfold. The mortal man is progressed in impurity, the spiritual man is identified in purity. Purity is consciousness, conformed to the Principles of Being, in which there is no more impurity or anything that maketh a lie. This is the redeemed state, that is, man spiritually born and revealed in the reality of being. Spiritual birth must be accomplished by Christ, in Father-Mother function, this fulfilling itself at the second coming of Christ, at the end of mortality.

The gaining of purity, as the governing Principles of being, necessitates the overcoming of the impurities. The impurities embrace all forces of consciousness not conformed to Truth, regardless of how good they seem to mortal sense. All that has been progressed by the self, on the planes of spirit, soul, mind, and body is impure; therefore the necessity for this mortal to be changed to the premise of immortality, before the Divine Laws can properly function to reproduce the Man, idealized in God-Mind. The purities of being aggregate as Truth, while the impurities aggregate as untruth. Untruth is made up of the lies and delusions necessary to the development of mortality. Truth when it is completed is a state of being. I am the Truth. When I Am is identified, one is also the Life and the Way, by which the Universal Circulation of the Blood of Christ is set up in the race to advance it to a New Order of progression.

### MEDITATION

I rejoice in purity of spirit, soul, mind, and body.

The purifying Love of God is present in consciousness, and I am free.

All sense of impurity is now overcome by purity, and I am established in harmony and Truth.

## GLANDS: PITUITARY, PINEAL, ADRENALS

THE glandular system is made up principally of twelve glands. It constitutes the inner circulatory system, making connection with the general organism by means of the blood. The twelve glands correspond to the twelve centers of consciousness. Spiritually, the twelve centers are identified as the twelve disciples that centered to Christ in the first introduction of the Powers of God into the race. The individual system of Life is an epitome of the universal system, centered to God and Christ. Therefore, the body includes not only the individual but the universal system; or that relating to the self-ego and that relating to the race.

The Glands secrete a vital substance known as endocrine. The endocrines are picked up by the blood and carried to every cell of the body, during which process hormones are formed. Endocrines that have affinity for each other, being male and female in balance, promote hormones. The hormones formed stimulate the activity of the secretory cells of the glands, thus reacting to each other as Cause and Effect; as the brain and thought. The brain is utilized to promote thought and the thought in turn builds the character of the brain, even changing its quality, texture, and size. The glands promote the endocrines that form the hormones, and the hormones in turn stimulate the secretory cells of the glands to promote endocrines. This perfect system of Cause and Effect being equal to each other is the figure in the body of the relation of God and Man, both being dependent upon each other for perfect functioning.

The hormones stimulate the secretory cells of the glands in proportion to their own nature, not being able to give back to the cells more than they contain. This is similar to the relation of God and Man. God can give to Man only what Man can give to God, and if the balance of Man is below par, that is, below the Standard set by

God, the Laws of Being, in that degree the Laws of Being fail to touch him. The law of balanced giving and receiving is the Law of Love, by which harmony is promoted. This balanced condition could not be present in the mortal organism of man; though consciousness can attain to its mental comprehension and its spiritual outworking in matters pertaining to God and Man on the spiritual plane of advancement.

Hormones relate to the chemistry of the organism, while endocrines relate to the constituents of the hormones. Hormones are builders as well as promoters of waste. This is to say, that the hormones select the elements needed to build tissue, or for metabolism, at the same time relegating to the waste of the body that which is not needed. They correspond to the I of the natural plane, when identified in intelligence, that must adhere to the good and reject the evil. Perfect balance in the body is possible only through balanced male and female potencies, and since mortals do not become so balanced, it follows that they cannot have perfect health and functioning. This leads to the discovery that people do not live for what the material promotes but as an opportunity to gain the spiritual, which alone can be balanced in male-female potencies.

The spiritual is promoted through rejecting the material, this inviting the identity of Christ, who then commands the twelve centers of consciousness to produce the reality of being. However, the material cannot be rejected until it is known, therefore the necessity of reaching heights of materialism in ages of progression, before one is able to die to the self and enter into the unfoldment of the spiritual. Man identified in reality of being, which the spiritual promotes, will not be sick, suffer, or die; though a consummation of the spiritual reality in physical actuality must be worked out by the Divine Laws, at the end of mortality, to reveal the fruit of Christ's progression in consciousness.

The Pituitary gland is conceded to be the dominating gland of the body. It is situated in the middle of the

sphenoid bone, and is attached to the infundibulum of the brain. The sphenoid bone is made up of what is called the greater and the lesser wings. The groove in the sphenoid bone is called "Turkish saddle" because of its shape. The name, pituitary, is derived from the word *pituita*, the Latin for nasal mucous secretion. The ancients believed that this gland was the cause of colds in the head, and so named it. Now it is discovered to be the controlling factor of the brain, as well as that of the entire glandular system.

The Pituitary gland is subject to the influence of thought and feeling. Distinct shocks, worry, and anxiety may affect this gland so as to make its function deficient. On the other hand, education and philosophical training may increase its efficiency. Spiritual unfoldment, resting upon that which transcends the activities of the mind and love of the flesh, can so change its function as to open one directly to the influence of the Kingdom of God within the consciousness. The pituitary gland, representing the function of Divine Love, the Great Mother, is the chief factor in promoting the processes of spiritual birth and the regeneration of the organism.

The Pituitary gland consists of two lobes, the anterior and the posterior. It is the anterior lobe that is increased in size by thought. It also follows that lack of thought stimulation will cause the depreciation of this gland, this accounting for fixity of progression and physical deficiency. Thought is the stimulating factor of the glandular system, through the function of the pituitary; for while the glandular system is interior to the circulatory system, it is exterior to the circulatory system of the Spirit within the consciousness of man. The mental is the outer aspect of the spiritual, but forms the connecting link with the physical domain. The pituitary gland is the seat of inverted desire and intelligence in the mind of the mortal; though reversal of thought that transforms the organism, especially identifying the spiritual, will enlarge the pituitary gland and stimulate the circulation of life throughout the organism, effecting marked changes in the body.

The anterior lobe of the pituitary gland secretes a mucus which is called pituitrine, which is believed to stimulate the growth of the bones and the skeleton of the body. If this secretion is deficient fatty degeneration may set in, accompanied with a running down of the vitality of the organism. It has been found that dwarfs have only rudimentary pituitary glands, the glands never having been developed. Giants have been found to be abnormal in the action of the pituitary gland; though some physical giants, as well as mental ones, are undisturbed in this gland. Expansion of this gland may cause terrific headaches, despondencies, and depressions, but when stimulated by spiritual advancement the expansion opens hidden powers and capacities that compensate for the suffering experienced.

The posterior lobe of the pituitary gland consists of a glassy substance that finds its way into the spinal fluid and stimulates the nervous system. When the two lobes of this gland are balanced, and the gland is also balanced with the other glands with which it has direct affinity, physical changes are at-one with the mental changes induced by spiritual thought and controlled emotion. The pituitrine furnishes tone to the involuntary muscles, and through the coördinate glands has an effect upon the bladder, kidneys, and uterus. The injection of pituitrine into the blood will raise the blood pressure and increase the elimination of waste. It also regulates the salt content of the blood upon which depends the electrical energy of the system. As the thyroid gland regulates the iodine in the system, so the pituitary gland regulates the salt in the blood.

The Pituitary gland, because of the protection afforded it by its location, has been called "Nature's darling." However, since it is the seat of the mothering influences of the body, and a functional point for the Feminine Christ Principle, as Divine Love, there may be other reasons for this endearing term. Spiritually, the pituitary gland is the seat of the generating love forces of consciousness, that uniting with the blood, aid in bringing the

sexual seed life, generated in fleshly love, to cessation; at the same time establishing the identity of the Christ Seed, the Spirit of Divine Love that brings forth the child of God (spiritual being).

The expansion of the pituitary gland can affect the skull, causing the bones to push out as though extended by invisible hands. The author has had this experience, having an entirely different shaped head than when undeveloped in thought and love of a spiritual nature. The tendency to measure the skull, as an evidence of man's advancement of intelligence in the ages of progression, indicates the expectation that the skull is enlarged to accommodate the developing brain. It follows, that when the brain is developed by spiritual thought, that which it took ages for the mortal man to accomplish can be established in the operation of Divine Laws in a single lifetime. This necessitates, however, the change of mind from the flesh to the Spirit, as well as the change of love, for these are the potent factors that promote changed physical organism.

There is a very close connection between the rhythm of the body and the glands, especially the pituitary gland; hence a close relationship exists between the sexual organs and the pituitary gland. This is why an ego, entering the path of regeneration, by overcoming the fleshly love, experiences the anguish and commotion in the skull area inhabited by the pituitary gland. Golgotha, the point of the crossing of the spiritualized qualities and their emanations with the forces of the natural man, is interpreted "skull"; therefore the crossing out of the natural man by which the spiritual man is gained is especially connected with the changing brain and skull.

Emotions are the motions of energies, generated in the brain through thought, therefore the control of thoughts and emotions promotes the proper rhythm of the body that establishes harmony of the organs. The principle of individual completeness, that is, union of the male and female qualities of consciousness so that there is no sense of twoness, but only one, the twain, is the establishment

of the proper rhythm of the body which is the circulation of the current of Divine Love. Rhythm associated with the expression of soul emotions, common to the animal man, is a symbolical reflection on the plane of mortal nature of the principle of Divine Harmony that will give perfect rhythm to the spiritual state of being. The "jazz" expression that manifested the last quarter of a century was the fruit of the animal soul, the rhythm of progressed sexuality set to corresponding musical tone.

Physically, it is thought that the lessening of the secretion of the pituitary gland has a depreciating effect upon the pancreas, causing diabetes. Masturbation has a very devitalizing effect upon the pituitary gland and its relating group, as well as reducing the mentality and soul to chaos and psychism. Mentally, the pituitary gland promotes intellectual advancement and is itself benefited by advanced intelligence. It is also a controller of actions, the anterior lobe relating to the intellect, the posterior to the will. Balance of the two poles means a philosophical mind. Since these two poles of the gland affect the will and the intellect, it follows that the mentality and the actions will affect the character of the gland and its secretion; for what is present as effect may be centered to cause and produce a different effect. This signifies the endless circle of reconstruction present in the operation of the Divine Laws, in relation to God and Man, and Man and God.

The Pineal gland is a small, cone shaped mass, located in a tiny cave slightly behind and above the pituitary gland. The pineal gland is three-fold in structure. It is made up of cells similar to the retina of the eye, bearing out the idea that it was once an eye. It has been called the one eye, or the single eye. It is possible that when man had only one eye, before the two were developed, the pineal gland was the center of intelligence of a low nature. The Single Eye is Christ Intelligence, the Light of Divine Mind, in which there is no darkness at all; because all duality is understood in relation to the underlying controlling Principles of Being. It is not a physical

organism, such as the eye is an organ of sight, but is Man, him-herself, identified in reality of being, as the Body of Light. This is the body of the fourth dimensional plane, the body that knows no limitation of time or space.

The Pineal gland secretes an endocrine called pinealin. This is secreted from cells other than those similar to the retina of the eye which are now extinct in function. In addition to these cells, there are others called "salts" or "brain sand." These are the crystals that glow like light in an advanced organism. They have been known to be so brilliant as to make X-Ray of that part of the head possible. It is claimed that the pineal gland expresses its force in youth and then recedes, becoming almost atrophied. However, it has an influence upon the sexual organs, and is active in relation to conception. If it is disordered it produces a marked effect upon the organism. A boy of five, whose pineal gland began to grow rapidly, looked and acted as if he were twelve or thirteen, his voice changed and he took on the characteristics of puberty; also showed interest in spiritual subjects and conditions after death. However, he lived only four weeks from the time of his illness that brought on the expansion of the pineal gland. An autopsy showed there was a tumor on the pineal gland; but it could be seen that the gland had a marked effect upon the organism, promoting maturity of thought and form.

The lack of the endocrine of the pineal gland will cause a lack of development in the sexual organs. Many subnormal people are discovered to be deficient in the pineal gland endocrine, and can be greatly helped through injecting this secretion. The prisons and reformatories, the institutions for the insane and physically deficient, could furnish ample opportunity for constructive glandular aid, if our doctors were established in sufficient understanding and humanitarianism to undertake this service; and these institutions were freed from political and financial domination. However, they would have to be attended in this work of reconstruction by metaphysicians, and those able to teach the unfolding egos lessons

of thought and emotional control, as well as other lessons of Life that make for moral and mental character.

The Pineal gland or eye, smaller than the seed of a cherry, has a rudimentary existence in some forms of insects, giving them the bead like eye that has power of vision; but in humans it has no power of vision, though, until maturity, it is associated with the aspirations and dreams of the unfolding consciousness, promoting idealism and developing ideals. The ancients thought it pertained to the soul, and when seen in relation to the dreams of youth, it can be said to stimulate both mind and soul to idealize what is later to be actualized in the life.

The Adrenals are three-cornered glands on the top of each kidney, and are especially recognized by their yellowish, fatty color. They are the glands of strength and muscle tone, as has been proven over and over by those who have given to the world the physical side of the glandular system. Each gland is made up of two parts, the cortex, meaning bark, and the medulla, meaning core. There is no marked difference between the two parts, but there is a marked difference in their development, function, and chemistry. Removal of one of the glands will reduce the strength so that one is fatigued in a short time. However, strength is a quality of Being, and can be promoted through mental persistency, even to influencing the adrenal glands. One may become so in control mentally of the inner function of the organism, especially related to the glandular system, as to produce conditions entirely different from those common to the mortal plane of progression. People have often been built into physical strength by injecting the endocrine of the adrenals into the system.

The endocrine of the adrenals exercises powerful influence over the endocrines of the spleen and lymphatics in combating toxins. It also indirectly stimulates the circulation of the blood and the lymph. It is because of the lack of the adrenal endocrine that people are bleeders. All vertebraes possess adrenal glands. The cortex of these glands vary with the size of the animal. The fighting

animals have very wide adrenal cortex, while the timid animal, like the rabbit, is conspicuous for its narrow strip of cortex. This suggests the influence of these glands toward promoting courage or fear. The secretions also affect the quality of the skin, hair, and distribution of fat.

The adrenal cortex is closely associated with the sexual function, and when interfered with changes the nature of the sexes. Women may become masculine because of over-stimulation of this gland, growing hair on the face; though this may be from organic disturbances other than from the cortex. Phosphorus is the characteristic chemical of the adrenals. The cortex takes on huge size during pregnancy and controls the development of the brain of the embryo. The pigments of the skin may be greatly affected by the cortex. The adrenals also supply secretion that regulates the conversion of chemicals and acids into non-poisonous elements. Blood, with excessive acidity, shows deformed or disturbed adrenal cortex.

The secretion of the medulla of the adrenals is called adrenalin. There is about one hundred thousand times as much adrenalin in reserve than present in the blood, some one has written. Pain and excitement, fear or rage, will bring about its discharge into the blood. This secretion stimulates the action of the liver, the spleen, and the blood, increasing the formation of red corpuscles. When the supply of adrenalin is depleted sight is impaired, the tone of the system is reduced, and the hands and feet may be cold and bluish. Nervous prostration is often traceable to deficient adrenals. Excessive adrenalin may promote high blood pressure, masculinity of expression in women, or make for strong and active women. The adrenal glands relate intimately to the emotions, controlled emotions meaning a more harmonious expression of these glands.

Endocrine relativity is the seat of health and harmony. The endocrine exchange will alter the functioning of glands, this being controlled by the mental and the soul qualities. A criminal is one whose posterior pituitary is developed and the anterior is being reduced, or is sub-

normal, this giving will dominance over intelligence, promoting action without thought control. Moral teaching, coupled with mental and spiritual advancement, makes for endocrine balance and normalcy.

### MEDITATION

The influences of the Spirit promote harmony of organism.

I rejoice in balanced understanding and will, by which order and balance are promoted.

The elements of the body are in perfect control and coördination.

## GLANDS: THYROID, PARA-THYROIDS, THYMUS, PANCREAS

**T**HERE are eleven glands peculiar to the male and to the female, but in all there are twelve major glands. The Liver and the Spleen, treated elsewhere in this book, are the two greatest glands of the system. The male has the pineal, pituitary, thyroid, para-thyroids, thymus, liver, spleen, pancreas, adrenals, prostate, and orchic, sometimes called gonad. The female has all these glands but substitutes for the prostate the mammary, and for the orchic the ovarian.

The twelve glands correspond to the twelve signs of the Zodiac and to the twelve centers of consciousness. As to their endocrines, the glands objectify the heavenly system, or spirit, and as to their hormones they objectify the earthly system, or form. Heaven and earth are one in the Divine Laws, representing the powers within the consciousness and their emanating influences that form the physical organism. The glands have their exchanges through projection, reflecting the expressions of the heavenly qualities in the direction of the race or earth.

The Thyroid gland is situated in the throat, with the para-thyroids immediately below. The thyroid is called the fiery gland because of its relation to the nervous system. It is through connection with the posterior pituitary gland that the thyroid becomes a stimulator of the nervous system. The thyroid gland is a fat reducer when properly balanced with the para-thyroids, the fat producer. Lack of balance between these two glands produces excess fat, or lack of fat, according to the one dominating the situation.

The Thyroid is a true ductless gland. It together with the thymus, adrenals, and the spleen, has the greatest effect upon the personality of the ego. The pituitary and the pineal gland furnish the connecting link with the spiritual consciousness of the ego. The mystics formerly

treated the thyroid gland as the seat of the Word, the Power of God. It is the power center, when related to the twelve centers of consciousness. It is the disciple Philip, mystically identified. The spiritual function of the thyroid gland apparently became extinct when the function of the spleen was built up, the seat of power swinging from the spiritual to the physical nature of man. It was the Fire Principle of the Spirit that primarily centered to the thyroid gland, this being opened in words that convey the Qualities of the Spirit, when consciousness can function the Truth.

The Thyroid gland consists of two maroon colored masses lying on either side of the trachea, near the larynx, connected by a narrow strip of the same tissue called "the isthmus." It has been thought that the thyroid gland was once a primal sexual one, and it still has a marked effect upon the sexual complex of the ego. When the sexual complex is seen to be the life of the animal man in stages of evolution, then it will be understood. When mortality of consciousness became identified, the function of the thyroid gland was lessened, for the Power of the Word became dualized; the influences of the fire center, or center of identification of the Word, passed to the spleen, and the stimulation of the animal life was set up.

The endocrine of the thyroid gland is called thyroxin. Its principal element is iodine. Hence, we have associated with goiter, the enlargement of the thyroid gland, the lack of iodine, though it is also thought to be the result of lack of harmony in the coördinating glands. The thyroid gland maintains the same balance of iodine in the system as there is in sea water. The thyroid gland regulates the heat energy. Each ego has a metabolic rate of heat energy. Experiments have shown that less than a grain of thyroxin, the endocrine of the thyroid, will more than double the heat energy. The thyroid gland not only controls the heat energy but it regulates its motion. The endocrine of the thyroid is absolutely necessary to the life of the organism, but it is a slow, vegetative energy, with very little variety. Anemia, thought to be a disorder

of the blood, is as directly related to the thyroid as to the spleen.

The thyroid endocrine influences the heat energy, bones, muscles, fat, and the growth and development of the brain. Where there is lack of thyroid endocrine one may be very nervous, and at times in almost an unbalanced state; though over-stimulation of the thyroid will react in a similar manner, this affecting the pituitary gland also. It is the thyroid gland that is very active at adolescence, and which regulates the growth of the sexual organs, though this is not without the influences of the particular group to which it relates. The development of energy, the capacity to be active on the physical plane, is through the thyroid endocrine. A slow thyroid exchange means sluggishness, indolence, accumulation of fat, and lack of ambition.

The injection of thyroxin has to be considered in relation to the group, therefore is not given singly. If given singly, it may stimulate the pituitary gland or inhibit its action. Excessive stimulation of the posterior pituitary lessens the activity of the anterior lobe, throwing out of balance the harmony of the system, as it makes for deficient intellect and will. It is thought that children inherit only the tendencies of the glandular system from parents, these influences registering according to the condition of parents at conception. Since the glandular system is the connecting link of the physical organism with the embodying spirit, it is quite possible that inheritance has its identification in relation to the glands and their condition.

The Para-thyroids inhibit and control, to a great extent, the irritating influences of the thyroid, holding it in check and balance. They are sometimes embedded in the body of the thyroid, or placed below, and slightly behind the thyroid. They consist of four glands, two on each side. It was formerly thought that they belonged to the thyroid, but when the thyroid was removed and certain functions relating to it continued, it was discovered that the para-thyroids had a function of their own. It is interesting to note that the thyroid, formerly identified as the

seat of the Word, as the one, and the para-thyroids as the four, are found together. These unite to form the balance of the sense consciousness, though spiritually discerned, embrace the One of the beginning and the four that are to characterize the finished consciousness.

The secretion of the para-thyroids is called parathyrin. It is found to regulate the lime in the blood and the cells which affect the growth and structure of the teeth; as well as relating to coagulation of the blood. The para-thyroids also assert an influence over the nervous system, for when not functioning properly, patients have become convulsive and almost unmanageable. People who are very thin, and not given to worrying, may be so because of lack of proper balance between the para-thyroids and the thyroid gland.

Since the throat is the seat of Power, spiritually identified, and the thyroid gland was formerly the center of the Word, the condition of the thyroid gland and the para-thyroids is affected by mental and spiritual progression. The Word means *to speak*, and the seat of the voice is in the locality of these glands. Especially, the speaking of words endowed with life and power, as are words of Truth, has an effect upon these glands; and in connection with the posterior pituitary, causes the nervous energy to become a refined channel for carrying the emanations of the unfolding Spirit throughout the organism. Regeneration, when it is set up, is a physical change from the elements of mortality to the qualities of immortality, and is greatly promoted through the balanced condition of the glandular system.

The Thymus gland is located in the chest region, immediately back of the sternum. It is a ductless gland and especially responsible for the growth of the individual, though it has expended its force by the time one has reached maturity. However, it is stimulated by spiritual love and functions the ecstasy of Divine Love. Situated in the chest, behind the breast bone, it descends and covers the upper part of the heart, overlapping the blood vessel at the base of the heart. It is a brownish mass, and has

the appearance of a sweetbread. It is made up of many cells in whorls of progression. These are called Hassall's corpuscles, after the man who discovered them.

The Thymus particularly influences the adrenals, the pineal, the thyroid, and the sex glands. A child has not developed will, hence, its organism is cared for in a system of Creation that supplies its needs without conscious thought and effort. It is thought that the thymus gland is a reservoir of stored up energies, drawn from parents, who provide the essences of love that promote proper chemistry of blood, until the desire nature of the child is aroused to give proper stimulation to its nervous system. The love of parents for a child provides invisible substance to the child's body, and the glandular system. Some children are born with enlarged thymus glands that interfere with breathing. Doctors have used X-Ray to offset this deformity. There may be an over-stimulation of the gland through hereditary influences.

While the direct action of the thymus gland is expended the first twenty-one years of life, it directly relating to the growth of the child, in conjunction with other glands it exerts an influence throughout the life. Spiritually, it relates to the soul, and is regenerated through the transformation of the love potencies. The thymus gland especially regulates the nutrition of the organism of the child. A few weeks under-feeding will shrink the gland in an infant, and the wasted bodies of children are greatly traceable to lack of secretion from this gland. It was discovered in France, that over four hundred idiotic children with normal thyroids, did not have any thymus glands. Idiocy is more often the result of adulterous and debased sexual passions that invite a corresponding consciousness into formation, than from abused use of knowledge.

The Thymus gland, when spiritually discerned, relates to the soul and the unfolding forces of love. The soul rests in the chest region, and is that by which feeling is functioned. Feeling, in its spiritual expression, is spiritual love. While the thymus gland pertains to the growth of

the child on the physical plane, it also relates to the unfolding child of God, that is, consciousness unfolding its love in conformity to the Divine requirements. One spiritually unfolding may be quickened in the region of the thymus gland, this being equivalent, when the processes of spiritual birth are going on, to the quickening of the foetus in the wombs of women. All these glands form links in the path of spiritual unfoldment, their real function being quickened in consciousness transcending the elements of animality of thought and feeling. On the outer plane of living, it is the energies of these glands, the hormones, that exert influences over the physical organism.

The Pancreas relates to the digestive organs, as well as to the intestinal secretions. The endocrine that aids in the assimilation of sugar comes from what is called the tail end of the pancreas, and not from the main body. The secretion is called insulin. The pancreas is coördinated with the adrenals. The pancreas is a large gland, lying immediately back of the stomach, near the solar plexus. The major part of the gland is employed in aiding digestion through the pancreatic juice. It converts the sugar that is stored up in the liver, though this is also aided by the adrenals.

Diabetes is regarded as a disturbance of the adrenal-pancreas-pituitary balance, though overwork, emotional strain, and overeating have their influences in bringing about this disorder. The pancreas promotes the sulphur content of the chemistry of the system. Inactive pancreas may affect the skin, producing brownish discolorations. The pancreas seems to be purely physical in its function, relating to the natural man. Insulin, as an endocrine, is used to offset the condition of diabetes. However, those most efficient in practicing the use of hormones, declare against specific hormones in cases of disorder, but combine them according to the affinity of the glands relating. Insulin, combined with adrenal hormone, and hepatic from the liver, have been known to produce a harmonizing effect upon the entire system. The administering of

artificial endocrines, by mouth or injection, to offset deficiencies is meeting with considerable success in conditions that can be traced to lack of glandular balance.

Higher healing methods are revealed according to the advancement of consciousness, and the need of the physical organism. It is not unlawful for one to connect with these systems, even though mentally and spiritually progressing, since they are the result of this higher advancement. The organism of mortality, so long as it remains, is subjected in some respects to the laws of Caesar. Those who are wise make friends with the enemies of Truth, rather than antagonize themselves about the forces of materiality; for the spirit of reconciliation is an evidence of the actuality of Truth's unfoldment in the life. If Christ Qualities can be projected toward the race, and the consciousness of Christ crucified for this accomplishment, inducing suffering and anguish, those who follow after the Spirit may be brought to the necessity of contacting the forces of mortality and mastering them. There is no mastering without opportunity to master. Lazarus died that the glory of God might be manifested, indicating that outer calamities are also opportunities by which the powers of God may make contact with their forces so as to completely overthrow the material world. This is accomplished by those endowed with spiritual qualities contacting the forces of the world, and mastering them.

### MEDITATION

I am established in the Power of the Spirit, expressing in harmony and order.

The Principle of Divine Love mothers the consciousness of man, revealing the reality of being.

I rejoice in the coördinated harmony of every organ of the body.

## GLANDS: MAMMARY, PROSTATE, ORCHIC, OVARIAN

THE Mammary and Ovarian are glands common to the female, while the Prostate and Orchic are common to the male. The mammary endocrine relates to the mothering quality of women. It is particularly feminine in nature and distinct in its function, characterizing the capacity of women to nurse children. However, the mammary endocrine is present regardless of motherhood. It particularly pertains to menstruation. When the mammary endocrine is present, menstruation is always harmonious; but when there is a lack of this secretion menstruation is painful. The mammary glands have an effect upon the nervous temperament of women, especially at the time of menstruation.

The mammary endocrine has a harmonizing effect upon the chemistry of the tissues of the body, as well as exerting an influence upon the secretory cells of the ovaries. These glands have an influence during conception, endowing offspring, when properly balanced, with active mammary glands. They relate to the distribution of fat in women, and have a tempering effect upon the thyroid gland. The mammary relates to the figure of women, for without sufficient mammary endocrine, women are flat-chested, bony and irregular in figure, hollow in shoulders and neck. A well proportioned figure in women is directly traceable to the mothering qualities that relate to the mammary glands.

Mammals are those that suckle their young. The human mother is the highest expression of this function, but maternity is not essential to the expression of the mothering quality in the body of women. The mothering quality is the element of love that is innate in the consciousness, and which is influenced by the development or lack of love in the nature of the ego. Not all women who give birth to children have the mothering quality, while many

women who do not partake of the maternal or sexual functions are endowed with an abundance of motherly love qualities.

The mothering quality is from the mammary glands that are located back of the breasts, when physically considered; though from the spiritual standpoint, it is the quality of love that promotes the mothering nature of women and the fathering nature of men. The mammary glands form the network of the breasts; every gland having its particular field in which it functions. Field is a word used in the Creative Plan, "And no plant of the field was yet in the earth." The field is that in which the inner quality functions before it is manifested as organism. The organism is the earth, but there is a physical that conjoins with the spiritual in bringing the Qualities of the Spirit into form. The glands, particularly, pertain to the inner physical, asserting influences over the outer body, and at the same time being influenced by the progressing spirit of the ego. The glandular system is the identification of the physical or formed plane that issues from the Spirit of Life, embodying the Qualities of the Spirit. It is this system that is depleted in the processes of mortal living and to which cessation of life can be traced.

The Spirit of Life, functioning on the natural plane, has its expression through the glandular system that makes up the spirit of the body; for, while the glandular system is the form of the Spirit, it is the spirit of the outer form or body. When the substance-energy of the organism is depleted, and the glands no longer work in the field to which they relate, age sets in and the organism becomes devitalized, finally being reduced to cessation of activities called death. The first glands running down disorder their coördinate group, producing disorders that can be traced to the organs relating. Contrariwise, the effort of restoring youth centers to the glands, both men and women having experienced temporary rejuvenation at the hands of science.

The adrenals may run down, reducing physical strength,

but the mental alertness remains untouched. If the anterior pole of the pituitary is depleted by age, one may become mentally deficient, though one may retain physical strength because the adrenals are untouched. Worry is one of the greatest destroyers of the endocrine system, wrecking the individual mentally and physically. Worry lowers the endocrine exchange of the anterior pituitary, the orchic, the adrenals, the thyroid, and if not checked will result in permanent disfunctioning of the entire endocrine system. Worry acts quickly and disastrously, producing a cessation of endocrine exchange.

The mental and the spiritual advancement that have been promoted in the race the last century have given people a truer comprehension of Life and man's responsibilities; as well as taught him to rely upon the inner governing Laws for satisfaction and sustenance. This has greatly offset the tendency to worry, even to projecting to the race mind, that does not directly seek after the knowledge of the Spirit, an optimistic tendency. All of this advancement has aided in offsetting the appearance of age, and in promoting a better condition of health. It is not in years that one grows old but it is what one thinks, feels, and does that influences the condition of the glandular system, and in turn reacts to the physical organism.

The Prostatic gland in the male acts similarly to the mammary in the female. However, an over-stimulation of the prostatic gland will over-stimulate the posterior pituitary, pertaining to the will, and make for irritability and nervousness. The prostate gland is located in the lower abdominal region, and bears an intimate relation to the rectum, as well as to the generative organs. The orchic gonad is correlated to the prostate, though the two respond as two distinct functions. Prostatic trouble affects the bladder and the rectum, over-irritation promoting hemorrhoids and constipation.

The Orchic endocrine has a direct influence upon the pituitary, stimulating the anterior lobe and promoting greater will by means of the posterior pituitary. Courage in men is due to the orchic influence upon the pitui-

tary, sustaining the will to endure. This is also aided by a higher adrenal exchange than the woman is expected to have, which gives men added physical strength. The orchic influence has more to do in promoting "he-men" than any other gland. The "sissy" type of man is lacking in orchic endocrine.

The Orchic endocrine stimulates the thyroid and the adrenal glands in men to a considerable degree. The position of the orchic field in men is very similar to the ovarian field in women, located in the lower abdomen. The orchic field is a little below that of the prostatic, and associates with the testicles. One gets a fine example of the orchic influence in the stallion, the bull, and the dominant male of the animal-mankind. The dominant type of animal man is controlled through the development of the posterior pituitary, the seat of the will. When this center is over-developed, the moron, the brute, the sexual parasite types appear; but if the orchic endocrine is well balanced with the two poles of the pituitary, a type of manhood that expresses power, balance, and consideration appears, though very decidedly "he" in quality.

A man who is by nature a coward lacks orchic endocrine, though this is not alone a matter of glands, for the nature can be changed or modified by mental and spiritual influences, if the consciousness is sufficiently advanced to lay hold of them. But if the orchic field is not properly functioning a man may be a coward and have no mental control over it. A cowardly man is usually a pessimist, therefore is devitalizing the glands through a phase of the worry complex. A man with nerve to do anything is living on his orchic influence, but this ought to be tempered with intelligence. It is mind that controls man, when it is identified as a function, and not the glands, although they have their particular influences upon the natural organism.

It is the orchic influence that gives men the sense of superiority, especially over women, and which has led to the belief that women cannot function intelligently. However, this idea is held by some women, especially

those who love to lean upon a man and who are not sufficiently developed to bear their own burdens. Women are as well supplied with the ovarian influence as men are with the orchic, and being created by a God that knows only equality, can be equally advanced in intelligence as men. Being the love function of the Creative Plan, women can unite more readily with advanced intelligence than men to whom was delegated the power of making the material world and exercising control over its forces.

The orchic influence upon the adrenals and the pituitary gives the clear eye, the heavy growth of hair common to men, and the vision to see beyond the present plane of material advancement. Men are vital, virile, powerful, and strong through the orchic endocrine and its interchange in the system. They have power of body, mental coördination, courage and optimism, because of this quality of glandular exchange. However, the decidedly "he" type of man is being modified by mental and spiritual intelligence the last century. Women no longer delight in physical powers in men without corresponding mental and spiritual qualities, and since women represent in the race the love advancement that controls balance, demand has been set up for a more refined type of man. Nature produces what Love demands, when Love is properly identified in relation to the spiritual laws.

Women are forced to develop he-qualities and men the she-qualities in the changing world, and this is having its effect upon the glandular system. It is especially noticeable the last generation in smaller men and taller women. This turnover of the Creation that comes at the end of Time or mortality indicates the "strange acts" of the Creator that encompasses the powers of men with Woman. Woman is not women, but the powers and qualities of women subjected to the spiritual laws, by which Divine Love is ascended and enabled to take dominion over the love of the world, and the love of the flesh. Divine Love is joined with Wisdom, the type of Man, the two as one Mother-Fathering the New Order that is to witness the identification of immortality and righteous government.

One is expected to bring up the qualities of the natural man so as to control them in intelligence. He-men and she-women are necessary phases of evolution, but they are not the Type of Man and Woman that God created to partake of the divine-human nature. Because the Love Principle was reversed to the plane of animal-mankind, and its function debased, men and women have been dwarfed in mind and spirit, though this has led to the development of material powers. Material powers are not allowed to control the nature of progressing mankind, as is evidenced by the Divine Laws that can level down the might and power of the race at their highest points, forcing it to take a new starting point.

The lack of orchic influence will derange the thyroid gland and make for excess fat in men. Women put on excess fat when the ovarian endocrine is running down. The lack of orchic exchange causes loss of hair as well as pigment in the hair. Being overworked materially, and not sustained by a philosophical outlook upon life, many men break under the strain of materialism and the endocrine system becomes unbalanced. Chemistry is changed, the metabolism is thrown out of order and general deficiency follows. Glandular deficiency may be artificially supplied, and if met in time, it is thought that the ravages of age and deficiency can be prevented to a certain extent.

The Ovarian glands are peculiar to women. They are two in number and made up of the oophoron and the paroophoron. The oophoron is that portion of the ovary that contains the ova, and the endocrine secretory cells. The oophoron of the ovary compares in women to the orchic in men. The oophoron stimulates the thyroid gland, giving women perfect figures and soft voices. However, the breaking down of the oophoron, or the loss of the ovarian endocrine, will cause loss of figure and fatty deposits; though it is now known that a change of mind, so as to supersede the tendencies of the mind of the flesh, accompanied with a change in the love nature, has a controlling influence upon the organism, even to offsetting many so-called natural effects, as well as defects.

It is a fact of nature that the ovarian field is depleted through ovulation. Ovulation is the ripening of the egg in the field of the ovary which destroys the field, leaving women at the time of the cessation of the menses without an oophoron exchange; though the spirit of the Law that produced this natural expression is present and in conjunction with other glands that are in affinity with the ovaries, balances this deficiency to a certain extent. Many women retain their figures and youth longer than others, due to the condition of the ovarian field and the compensation furnished by other glands of this group.

It is thought that blondes age sooner than brunettes, as well as bloom into womanhood sooner. The oophoron field of the blonde is very large, her ovaries being twice the size of those of the brunette. The secretion of the endocrine in the blonde is twice as much as that in the brunette. The ovarian tissue of the blonde is very frail, as well as other tissues of the body, and this is thought to be the reason for the blonde showing age before the brunette. However, the influences of the mental and spiritual thought upon the nature are very marked, and can offset the destructive influences of nature, when spiritual consciousness is attained. This is not to say that age can be offset so long as the elements of mortality remain, for God has appointed the bounds of mortals as a protective measure to the Spirit of Life that still must inhabit the house of clay.

The ovaries of the brunette are oblong and small, while those of the blonde and the auburn-haired are round and twice as large. The ovaries of the brunette, however, are very firm and do not break down so easily. Most "vamps" are blondes because of unbalanced ovarian endocrine. A healthy ovarian field is necessary to healthy offspring. The ovaries, besides being organs of procreation, are the centers of the reproduction of the vital principle of life that makes for femininity. It is the oophoron that stabilizes woman, through coördination with the pituitary, and which gives mental control. When the anterior lobe of the pituitary is stimulated by the ovarian

endocrine, mental brilliance is present.

One may live without ovaries but one cannot live without the pituitary gland. Ovaries are removed but this has a tendency to deplete the organism and to defeminize women. Doctors should hesitate to remove ovaries, and if they are diseased, they should leave as many ovarian cells as possible, so as to aid in promoting balanced endocrine exchange. However, the endocrine system can be developed by establishing intellect and will, that relate to the pituitary gland, in conformity with the underlying Principle of Wisdom and Love. This is not possible without spiritual advancement. The senses do not govern, but men and women are governed by Mind, the identification of the Mind of the Spirit offsetting many of the natural influences within the organism, and within the race, to which the ego is subjected when in an undeveloped state.

The endocrine system makes the character of the ego. People of a philosophical tendency of life have more balanced endocrine systems than those who live under the material concepts of chance and fate. If people can change the endocrine system through a philosophical tendency of mind that does not rest upon gained Principles of Knowing and Being, how much more potent is the influence that enters the organism of one established in consciousness of Truth (Knowing and Being). Man is not governed by the stars but by Mind; nor is man governed by the glands but by Mind centered to spiritual Principles and Laws. One is transformed or changed in the physical organism by the renewing of the mind, even to being spiritually born in the processes of Divine Love; when one has transcended the thought and love of the flesh with the Wisdom and Love of the real nature.

The menses, while breaking down the ovarian field through ovulation, bear a relation to the Divine Laws that compensate woman, when she is sufficiently advanced spiritually to receive it. The ripening of the seed of Life that attends the ovulation has back of it the energies of the Creative Law to make man, though only a kind of a

man is made from mortal women. Because only a kind of a man is made from mortal women, women in the sexual love and thought cannot make contact with the underlying Creative Laws that gave her this function. Therefore, one must attain to spirituality of consciousness, through overcoming the thought and love of the flesh, to partake of the qualities of the Creative Laws that underlie the function of menstruation; and which produce the Christ Seed in one who has overcome the sexual tendencies.

It is the spirit that quickeneth, the letter profiteth nothing. This is to say that the spirit of menstruation is that which contains virtue to create in woman the qualities that God idealized consciousness to attain. These qualities are male and female in character, for of such nature did God create Man in his image and likeness. It is through the capacity to attain to the male-female qualities that Woman becomes the mother of living men, and the means by which the spiritual type of race, that transcends the natural, is identified on the planet. The letter of menstruation gives birth to a kind of a man, but the spirit of it, when operative in a spiritualized state of consciousness gives rise to Woman or Divine Love Principle, that gives birth to the virginal states of consciousness. These egos make up the first fruit of God and Christ to be brought forth from the progression in Time.

Consciousness, attaining to the Principle of Divine Love, becomes non-propagative in function, for becoming like God, it has continuity of progression without the necessity of birth and death. The real function of man is creative, his office being that of promoting the race and the planet into a state of bodily redemption, that the Will of God may perfectly express in the physical domain. It is through the redemption of the womanhood of the race that the Principle of Divine Love is identified and the government of God is set into operation among men. This objectifies in the race as righteous government, that is, the race subjected to the governing Laws of God through their being brought down to the plane of gov-

ernment and applied to the affairs of men.

The order of immortality that follows mortality will progress consciousness into conformity to the Divine Laws through a system of government, this identifying spiritual man that follows the fulfilment of development of the natural man. "As we have borne the image of the earthy, we shall also bear the image of the heavenly." The heavenly is the spiritual, the revelation of consciousness conformed to innate Laws of Being, corresponding to the perfect functioning of the glandular system on the plane of the natural.

### MEDITATION

The Spirit is the governing influence and I am established in physical well-being.

I rejoice in perfect coördination, and in perfect function of all organs.

I am established in perfect expression of male-female unity, and in perfect being.

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